

Keeping up with the Jones's

A History
of
Our Jones Ancestors

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A Book for Their Posterity

Written and compiled by

Janice Elaine Olsen Williams

I dedicate this book to my husband, Vaughn, and children: Wendy, Kevin, Michelle, Jeanette, Alan, Julie, Sean, Christopher, Mary and Natalie.

A special thanks goes to my youngest children: Sean, Chris, Mary and Natalie. They put up with my excursions to look for more family history as well as my spending so much time on the computer.

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Forward

Several years ago I felt a compelling drive to preserve the histories of my ancestors. The impression I received was that by preserving their stories of faith and courage, this would help preserve the faith and courage of their descendants for generations to come.

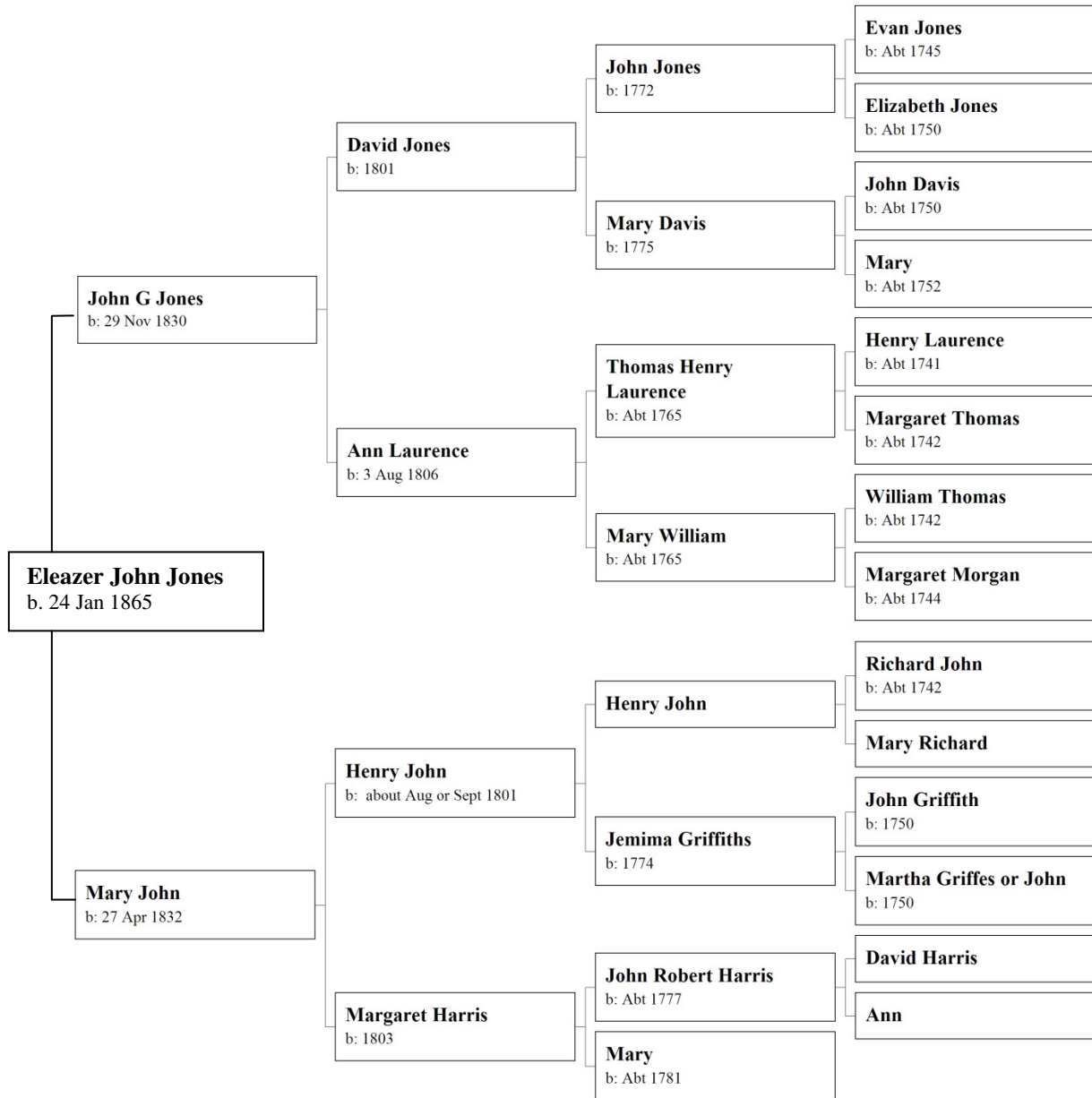
I gratefully acknowledge the many relatives I've contacted who have been willing to share photos, information, stories, and in many other ways be so helpful in my quest to uncover the past histories of our Jones ancestors. I appreciate those who have helped to preserve this information over the years; those who have treasured the treasures and kept them in such good condition.

I don't consider myself a true genealogical researcher, so I appreciate the many relatives who have put forth so much effort to research and document our family lines; particularly Lanette Brough on the Jones line. I appreciate the many wonderful family websites, especially on the James and Holyoak lines and the wealth of information they share. I tried to note the websites where photos and other documents were obtained, and recommend those sites to you. (I do note however that when I now try to access the site jamesroots.com, it no longer comes up.)

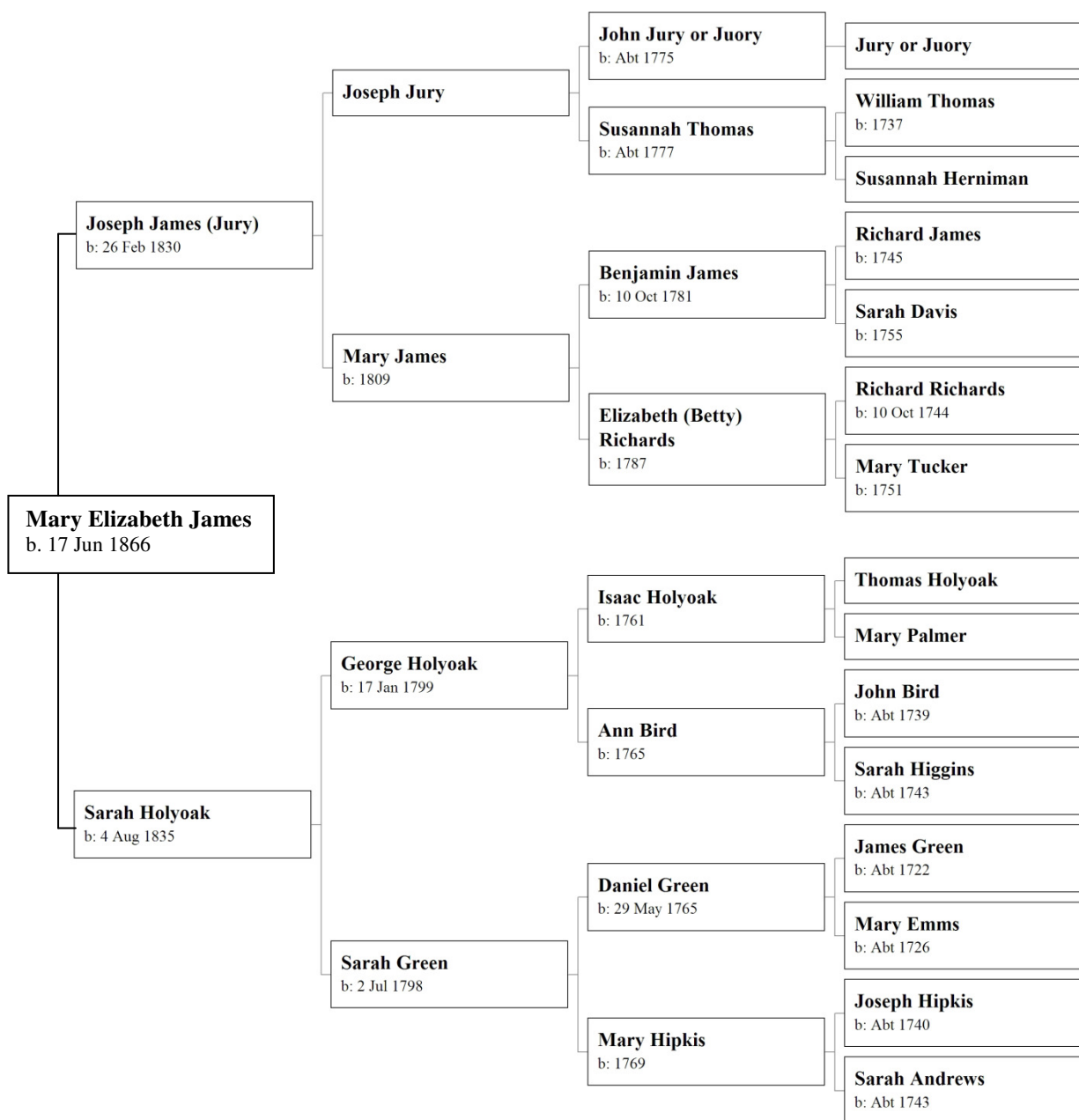
I appreciate those who have helped me with proof reading and preparing this manuscript for publication, especially my brother-in-law Steve Clark who did most of the proof-reading, and my daughter Jeanette Coffey who also helped. I acknowledge the help of my sister, Carolyn Clark, for her insights and contributions throughout the whole process of preparing this book.

I especially appreciate our wonderful ancestors who left us such a marvelous heritage. I appreciate their faith and perseverance in spite of all the obstacles they had to overcome. These ancestors of ours willingly gave up all they had for the Gospel of Jesus Christ and to build up The Church of Jesus Christ of Latter-day Saints. They continued faithful throughout their lives; amid good times and bad, happiness and sorrows. May we likewise give our all to the building up of the Kingdom of God and His righteousness during our lifetimes through good times and bad, happiness and sorrows; that at the end of our lives our posterity may say of us that we really were *Keeping up with the Jones's*.

Pedigree Chart of those covered in this book



Pedigree Chart of those covered in this book



England and Wales

County Structure before 1974



Highlighted areas are where our Jones ancestors lived.

A Brief Background on Wales

For many of us living in the United States of America, with its relatively short known history of about four centuries, the idea of living in a land where ruins abound is a bit incomprehensible. While it is true that in the Americas we have some ancient Indian ruins, that period of our land's history is shrouded in speculation and most of us don't think of them as part of our past. Thus our recorded American history is relatively short when compared to that of Wales, where some ruins date from before the Roman Empire. In order to better understand our Welsh ancestors, let's take a quick look at the history of their homeland, and our heritage – Wales.

(Speaking as someone who didn't really enjoy history class – if you want to skip this section and head straight for the good stuff, that's fine with me! However, I do recommend that you at least read the portions titled “*Jones and John Names*” and “*Religion*” at the end of this section. Of course, after learning more about your Welsh ancestors you may want to come back and read more of this later. For those who *really* like history, I apologize if this introduction is too brief. Please feel free to learn more on your own.)

Early Celts

Around 1,000 B.C. the Iron Age had arrived in what is now Wales. The Britons lived in large hill forts for protection, practiced farming, and also worked extensive copper mines. They were not isolated; there is evidence that they had contact with those living in the Mediterranean area and Austria. Between 500 and 100 B.C. the Celtic language arrived in Britain, carried by migrants who were part of a Celtic “empire” encompassing people all over Northern Europe. The Greeks called them “Keltoi”, the Romans, “Celtai”; we call them “Celts” (pronounced with a hard *c* sound).

Despite their fierceness in battle, lack of political unity led to their eventual defeat against the much better armed and organized legions of Rome. Most of the island became the Ancient Roman Province of *Britannia*. Although the language changed to reflect Latin roots in other areas conquered by Rome, Wales was able to hold on to their Celtic customs and language. Their native tongue survived into the present day Welsh with only a few additions of words stemming from Latin. After the fall of Rome, Germanic tribes (Angles, Saxons and Jutes) assimilated many of the people on the island, but not those in what is now Wales.

Although considered “Britons” by those outside of Wales, the people in Wales call themselves the *Cymry*. The word “Welsh” was used by Saxon invaders to denote foreign people who had been Romanized. Originally it meant a Germanic neighbor, but eventually came to mean someone who spoke a different language. The Welsh people call themselves *Cymry*, their country *Cymru* and their language *Cymraeg*.



Above: St. Goyan's Shrine hidden in a rocky crevice

As the sea was the pathway for marauding Vikings (the Normans), many of the holy shrines in Wales lie in valleys or hollows hidden from the sea such as this one at St. Goyan's. It is placed in a steep narrow crevice in the coastal rocks, as protection from enemies looking for easy treasures from the poorly protected but richly endowed monasteries of the Celtic Church.¹ Built from the same rocks that surround them, the buildings easily blend into their surroundings.

Due to the fierceness of attacks by the Vikings in the late 700's A.D., Wales had to come up with a unifying leader. The warrior king, Rhodri Mawr (Rhodri the Great) became king of most of Wales and led them to victory over the Vikings in 856. After his death, his sons formed an alliance with Alfred the Great, King of England, and the Welsh were never able to break free of this dependence on England for the rest of their history.

During the Norman (Norman means *northmen* or Vikings) Conquest, "Marcher Lords" were set up to rule in three different parts of Wales. Soon Norman castles dotted most of the countryside, where each Norman earl reigned as a minor king.

While the Saxon² language changed in England due to the influence of Latin and French, the Welsh language thrived in Wales. Welsh literature flourished and many of the old poems and writings still survive including tales of the heroics of Arthur, a great leader who defeated the Saxons twelve times in battle. These tales accompanied the migrations of British people and in the 12th Century, Chretien in France transformed them into the *King Arthur* tales we are familiar with today.

Wales Becomes Part of England

Wales' annexation to England began with the union established by the Statute of Rhuddlan in 1284, however formal recognition waited until 1536 due to troubles the interim kings of England had with foreign powers and their own subjects. Henry VII was of Welsh lineage, so the people of Wales supported him as king. His son, Henry VIII in 1536 passed the Acts of Union providing for the political annexation of Wales to England and giving the Welsh the same rights, freedoms, liberties and privileges any other of the King's subjects enjoyed. This gave Wales representation in Parliament, settled the border disputes by creating new counties out of the old lordships, and abolished any legal distinctions between the citizens of Wales and England. All of this took place without any consent on the part of the Welsh people who had no say in the matter, yet no spirit of rebellion rose against it either. This opened up opportunities for individual advancement, and many Welsh citizens flocked to London and other parts of England to see if their positions could be improved there.

¹ *The Long Struggle for Identity: The Story of Wales and its People* by Peter N. Williams, Ph.D.
(<http://www.britannia.com/wales/whist.html>)

² The Saxon tribes used a Germanic language which later became Anglo-Saxon as the two tribes merged, and later the language changed into Old English. http://en.wikipedia.org/wiki/Great_Britain

Henry VIII divided Wales into twelve counties and joined Monmouthshire to England; however it was still under the Welsh Administration of Justice. In our time Monmouthshire is again part of Wales, and in our genealogies we may see it listed both ways: Monmouthshire, *England*; or Monmouthshire, *South Wales*. For our Welsh ancestors time period it should be Monmouthshire, *England*, as it wasn't made part of Wales again until 1974.

The indomitable spirit of the Welsh is described by Rhys Jones in his "Gorchestion Beirdd Cymru" (The Exploits of the Bards of Wales, 1773), written nearly three hundred years ago:

God has shown more love and favour to the Welsh than to almost any other nation under the sun.... Although we were conquered by the Romans, and driven by the Saxons from the lowlands of England to the Welsh highlands, and later conquered by the Normans; and although laws were passed specifically to delete our language totally from the face of the earth; yet the Most High has given us strength and resilience to withstand all the incursions of our enemies, however frequent they have been, and to retain our language and some of our possessions, also, despite them all; and let us hope that we shall remain so forever more.¹



Flag of Wales

A Word about *Shires*

Wales was divided into twelve geographical sections sometimes referred to as *counties* and other times as *shires*. Hence, sometimes the area of Glamorgan may be written as Glamorganshire, and other times as the County of Glamorgan; both are one and the same.

Jones and *John* Names

Jones, one of the most common surnames in Wales, is not linked to any specific locality. Early Welsh surnames were patronymic, meaning that the first name of the father

¹ *The Long Struggle for Identity: The Story of Wales and its People* by Peter N. Williams, Ph.D.
(<http://www.britannia.com/wales/whist.html>)

Information was also obtained from www.bbc.co.uk/wales/history/

became the surname of the child. This continued until sometime between the 1200's and 1600's when surnames started being passed to the child unchanged, much as they are today. Hence many forenames became surnames; the surname *Jones* comes from the forename *Johannes* during the Roman period, which in Welsh was *Leuan*. When permanent surnames were adopted, *Leuan* became *Jones* and sometimes *Evans*. *John* was borrowed and used as a forename in the thirteenth century, and was later used as a surname, sometimes as *John* and other times as *Jones*.¹ Thus our ancestor *Henry John* is sometimes referred to as *Henry Jones*, and either is correct as they are one and the same person.

Religion

The first Bible was printed in Welsh in 1588, and surprisingly most of the people in Wales could read. In 1650 the Act for Better Propagation and Preaching of the Gospel passed, appointing officials to investigate complaints against the clergy in order to weed out those considered unsuitable. Puritan doctrines had been taking root in Wales, and since they had their own Welsh Bible, they were becoming a "People of the Book". Traveling ministers were welcomed throughout Wales; they appealed to the people's sense of religious independence.

One of these evangelists, Vavasor Powell, advocated public hymn singing and was one of the most dynamic preachers of them all.

Visitors to modern Wales, if they are lucky enough to get in on a "singing night" at a local pub, are usually thrilled by the quality of the singing and the extraordinary harmony of the singers. The songs are usually the standards for large choirs, classical and semi-classical or hymns. As Wales still regards itself as a Celtic nation, one would expect to find the kind of music played and enjoyed in Ireland, Scotland or Brittany; certainly it may come as a shock to one not accustomed to the repertoire of Welsh Male Voice choirs to hear a whole room full of people burst into the chorus of the hymn "Cwm Rhondda" (Guide Me, Oh, thou Great Jehovah) without missing a beat. But the Welsh have a long, long tradition of singing in harmony.²

Some of these early Methodist ministers in the mid eighteenth century included John Wesley who taught a reformed religion though he never left the Church of England. The Jones family espoused his teachings and became members of the Wesleyan Methodist Church Circuit of Glamorgan, Brecon and Monmouth.

Reformers opened the way for missionaries of The Church of Jesus Christ of Latter-day Saints who taught the Restored Gospel. The people of Wales were ready to receive it. It has been estimated that twenty percent of the people in Utah have Welsh ancestry. Even the famous *Mormon Tabernacle Choir* has its roots in Welsh history, as it was begun by Welsh immigrants who loved to sing the hymns of Zion.

It is into this setting that the story of our ancestors begins.

¹ <http://www.data-wales.co.uk/jones.htm>

² *The Long Struggle for Identity: The Story of Wales and its People* by Peter N. Williams, Ph.D.
(<http://www.britannia.com/wales/whist.html>)

Chapter One

Jones Beginnings

Information for our early Jones ancestors is difficult to determine precisely, especially since their names were so common. As new records and information become available, we may discover corrections that need to be made. Here is the story of our ancestors as currently known.

John and Catherine Jones – about 1720's

Evan and Elizabeth Jones – about 1740's

The farthest back our known Jones history goes is to **John Jones** and his wife, **Catherine Jones**.¹ We are guessing they were born about 1720-25, and lived in or near beautiful Llangeithio, Cardiganshire, South Wales. They were the parents of **Evan Jones** who was also born in the county of Cardigan, Wales, probably in the same vicinity of Llangeithio, somewhere between 1745 and 1755; again that birth date is an approximation. They very likely had other children as well; unfortunately, at this time, we don't know who they may have been.

The County of Cardigan, now known by the ancient name of *Ceredigion* (so as to avoid confusing it with the town of Cardigan), had an economy based on farming, seafaring and mining. Since Evan's son became a farmer, we assume Evan, and probably his father, farmed as well.

Evan married **Elizabeth Jones**² we are guessing around 1770 and they were the parents of four children. Their first child, our ancestor, **John Jones** was born about 1772 in Cardigan County, Wales, probably in or near Llangeithio. Three other children listed on the Llangeithio, Cardiganshire transcript³ could belong to the same family: a son **Howel Jones** was christened September 29, 1774, in Llangeithio, Cardigan, Wales. A daughter, **Elizabeth Jones** was christened November 14, 1776, in Llangeithio. Another son, **David Jones**, was christened February 12, 1779, also in Llangeithio. The christening records at Llangeithio list the place of birth of many of these children as *Cefnllangethio* or *Kefnllangeithio*. This was probably the name of Evan's farm or where he lived.

¹ Jones was Catherine's maiden name.

² Jones was also Elizabeth's maiden name.

³ Llangeithio Cardiganshire Public Record transcript film# ANLW 104503

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Less than a year and a half after the birth of their last son, on May 6, 1780, **Evan** was buried in the small churchyard at Llangeithio. This left **Elizabeth** a young widow with four small children to care for. As the oldest son, a lot of responsibility now fell on John's shoulders; even though he was only eight years old.



Llangeithio church where Evan Jones is buried and where his children were christened
(photo courtesy of Lanette Brough, descendant of John G. Jones)



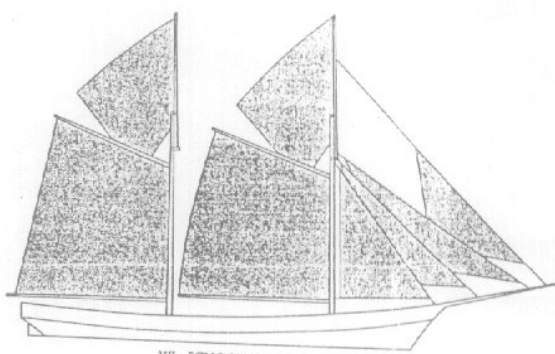
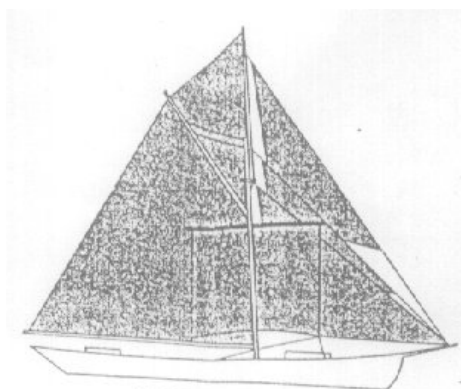
John Jones and Mary Davis

Evan's son, **John Jones** (born in 1772 in Cardiganshire, Wales), most likely was also born at Cefnllangeithio the same as his three younger siblings, but we have no records showing his birthplace or christening.

When **John** grew up, he married **Mary David**¹ or **Davis** in 1793. Mary, the daughter of **Samuel David** and **Elinor Davies**, was christened October 7, 1775, in Llanddewi Parish, Aberarth, Cardigan, Wales.

Aberarth, about ten miles north-west from Llangeithio, is situated on the small river Arth (for which it was named, meaning *bear*). There the river flows into the bay of Cardigan. The Llanddewi Aberarth Parish covers 3,000 acres of hills and vales flowing with rivers and streams.

In the diary of John G. Jones (grandson of the John Jones who was born in 1772), he says that his mother, **Mary**, was born in “Aberavon,” which would correctly be spelled Aberaeron, taking its name from the Aeron River. Aberaeron is just down the coast line a few miles south of Aberarth, and was in the same parish as Aberarth. Mary’s family may have been farmers as the soil in that area was mostly under cultivation, or they may have been involved in the ship-building industry, fishing trade, corn mill, or woolen mill the area was known for. Before the advent of the railroad, South Wales was isolated from North Wales and England by the Cambrian Mountains, thus boats were used as a means of trading along the coastal cities of Cardigan Bay, as well as fishing for Herring to export to Ireland.



Types of boats made in Aberarth and Aberaeron: left, Sloop or Smack; right, Schooner.



Llanddewi Aberarth Church

Mary was most likely christened in the Llanddewi Aberarth church. There is evidence that a building for worship had been on that same site since the ninth century. The sixty foot tower of the building dates back to medieval times, but the rest of the church was rebuilt in 1860. The Viking Hogsback stone pictured on the next page was believed to have been used as a burial stone, possibly by Viking invaders killed in Wales.

¹ The name *David* is interchangeable in spelling with *Davis* or *Davies* in Wales.



Inside the Tower of the Llanddewi Aberarth Church (Which dates back to medieval times.)
Left: Viking Hogsback Stone inside Tower Right: Other ancient carved stones inside the
Tower (Photos from <http://www.aberarth.internet-today.co.uk/aberarthchurch.html>)



Original Corn Mill in Aberarth dating back to the early 1500's and its beautiful gardens.
Photos from <http://www.aberarth.internet-today.co.uk/index.html>

At this time we aren't sure where **John** and **Mary** were married. We don't find their marriage recorded in the church records of the Llangeithio church, so they were most likely married in the church at Aberarth, or they may have been married instead in the parish church of Henfynyw; to our knowledge, no marriage records have been found for them so far.

John Jones took his lovely bride back to his farm at Llangeithio. He was a stone mason as well as a farmer, and built a beautiful rock home on his fifty acre farm at Penlanfach, Llangeithio, Cardigan, Wales. We know that their third child was born in this farmhouse, and presume the rest were as well, as they were all born at Penlanfach. This home, now over 200 years old, still stands as a monument to John's sturdy workmanship. Penlanfach was the name of the farm, Llangeithio was the name of the town or village the farm was near, Cardigan or Cardiganshire was the county name.



Modern view of Penlanfach farm and farmhouse built by John Jones circa 1795; the rock part is original, the white part was added on at a later time. The original Jones farm had 50 acres. (Photos by Lanette Brough in 2006)



View showing addition onto original rock part of house.

Pictured: Joelen Dearden (sister of Lanette Brough), Mary North (present owner), Edna (tour guide)



Original rock fireplace
(Photos by Lanette Brough)



Room in John Jones farmhouse at Penlanfach
(Jim Dearden, husband of Joelen, pictured)

Keeping up with the Jones's



Inside the farmhouse: The original door is in the left photo in the bottom right corner at the bottom of the stairs. Notice the rock work all around the fireplace wall, and large black wooden beams across the ceiling.



Different view of the stables on the John Jones farm at Penlanfach
(Photos by Lanette Brough)



Other views of the stables at Penlanfach farm in Wales. This stable is on the National Historical Record so it has to be maintained like the original. Since the house has been added on to, it is not on the registry.

John and **Mary** were the parents of fourteen children, at least eight of them living to maturity. There were at least five other families of “John and Mary Jones” living nearby during the same time whose names appear on the church records, so keeping the children in the correct family was a bit of a challenge for genealogists. Our John and Mary were farmers living at Penlanfach, sometimes spelled *Felinfach*.

John Jones and Mary David were the parents of:

Jane	c. 15 Nov 1798
John	c. 11 Aug 1799
David	b. 1801
William	b. 5 Sep 1803
Thomas	b. 19 Dec 1804
Mary	b. 19 Aug 1806
Elizabeth	b. June 1808
Elenor	b. 1810
Larry	b. 28 June 1811
Samuel	b. 28 June 1811
Samuel	c. 24 June 1814
Shadrach	b. 1815
Jane	b. 7 Sep 1817
Evan	c. 28 Jan 1820

Their first child, a daughter named **Jane Jones**, was christened November 15, 1798. We aren't sure how long she lived, but presume she died sometime before 1817 when another daughter was given that name.

The second child, **John Jones, Jr.**, was christened August 11, 1799 in Llangeitho, Cardigan, Wales. He married Rachel Jones April 22, 1828, who was also from Llangeitho. John had a long life of seventy-four years, passing away April 5, 1873, at Tregaron, Cardigan, Wales.

Our ancestor, **David Jones**, was the third child and second son. He was born in 1801 on the family farm in Penlanfach, Llangeithio, Cardigan, Wales and lived to be nearly forty-nine years old. More will be told of him later in this record.

William Jones, John and Mary's fourth child, was born September 5, 1803, and married Margaret Davies on November 7, 1826, at St Mary's Parish Church in Aberteifi, Cardigan, Wales.

Just over a year after William's birth, another son, **Thomas Jones**, was born December 19, 1804. He married Mary Jones on September 11, 1828. Less than two years after his birth, a daughter, **Mary Jones**, was born on August 19, 1806. She married Josiah Rees on February 17, 1828.

Elizabeth Jones was the next child born to John and Mary. She lived about a month and a half as she was born in June and died August 4, 1808. The next daughter, **Elenor Jones**, was born in 1810; she had a long life of seventy years, living until 1880. She married John Evans on October 27, 1827, in Gelligaer, Glamorganshire.

Larry and Samuel Jones were twins born June 28, 1811. **Larry** lived about four years, passing away in 1815. Unfortunately **Samuel's** life was even shorter, as he didn't make it to his first birthday, but passed away February 29, 1812.

A second **Samuel** was christened June 24, 1814. This Samuel lived to be sixty-five years old, passing away March 22, 1880. Samuel married Mary Griffith in Strata Florida or *Ystrad Flur*, a chapelry in the parish of Tregaron, Cardigan, Wales on November 17, 1833.

Shadrach Jones, born in 1815, was the next child in this family. He died as a young man according to the journal of John G. Jones. He was followed by a daughter also named **Jane Jones** on September 7, 1817. We assume she was named Jane in her oldest sister's honor who must have died by this time.

Their last child, **Evan Jones**, no doubt named after his grandfather, was christened on January 28, 1820, and married Mary Lloyd on July 28, 1841, at Blaenpenal, Cardigan, Wales.



Blaenpennal Church about a mile outside of the village; most likely the church where Evan and Mary Jones were married in 1841.

(<http://www.geograph.org.uk/photo/408691> <http://www.geograph.org.uk/photo/408676>)

Growth of Industry and Coal Mining

In the mid 18th century, industry gained a major role in the people's lives. Undoubtedly this affected the Jones family as well. Products from quarries and woolen mills were exported overseas, including flannel and stockings. Copper and iron were heavily mined, as was the coal necessary to run the furnaces with which to refine them. The need for iron and coal was great, especially during the American Revolutionary War, the Napoleonic Wars, and for the coming of the railways. By 1827, the iron industry in the south of Wales produced half of all Britain's iron exports, with much of it going to the United States.



The growth of industry brought with it a need to improve the workers working conditions and wages. An attempt to form unions began in the 1820's, but it was squelched. After the failure of unions, some resorted to violence against the property of the iron masters and coal mine owners.

Left: Nantyglo Roundhouse tower built by mine owners as a fortress in case of attack by miners.

The growth of industry in Wales brought many Welsh who had gone to England back to the valleys of Wales, which helped the Welsh language and customs survive. However it came at a cost to the beauty of their country.

In 1847, one writer described the Rhondda Valley in Wales thus:

The people of this solitudinous and happy valley are a pastoral race, almost wholly dependent on their flocks and herds for support...The air is aromatic with wild flowers and mountain plants, a Sabbath stillness reigns.

Only three years later, the celebrated English author Thomas Carlyle described the same scene in a letter to his wife:

Ah me! 'Tis like a vision of Hell, and will never leave me, that of these poor creatures broiling in sweat and dirt, amid their furnaces, pits, and rolling mill...The Town [Merthyr] might be, and will be, one of the prettiest places in the world. It is one of the sootiest, squalidest and ugliest; all cinders and dust mounds and soot...Nobody thinks of gardening in such a locality --all devoted to metallic gambling.

In the counties of Glamorgan and Monmouth, the long, verdant valleys quickly filled up with factories, mills, coal mines, iron smelting works (and later, steel works), roads, railways, canals, and above all, people. Houses began to spread along the narrow hillsides, filling every available space upon which a house could be set, small houses, crammed together in row after row, street after street, town after town, all strung together on the valley floor. Houses separated only spasmodically by the grocery store, the somber, grey chapel, or the public house. Above them all loomed the blackened hillsides and the slag heaps of waste coal or industrial refuse. And all this brought about by the discovery of coal.¹

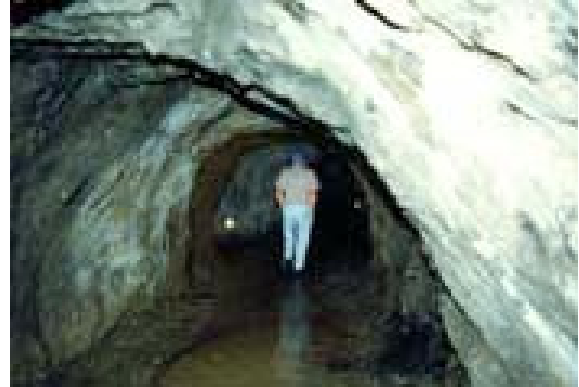
Coal played a major part in our heritage as well. Our ancestors left farming and the rural lifestyle of their fathers to become coal miners.

¹ *The Long Struggle for Identity: The Story of Wales and its People* by Peter N. Williams, Ph.D.
(<http://www.britannia.com/wales/whist.html>)

Keeping up with the Jones's



Green verdant valleys in Wales



Entrance to a mine in Wales



Nineteenth century coal miner's lamp (photo by Jeffrey L. Thomas)

Chapter Two

David Jones and Ann Lawrence

Our ancestor, **David Jones**, the third child of **John Jones** and **Mary Davis**, grew up on the family's beautiful farm, Penlanfach, at Llangeithio, Cardiganshire. When he was old enough, he left the farm to become a coal miner. When he was almost twenty-six years old, he married **Ann Lawrence**¹ on September 25, 1827, in the parish of Gelligaer, Glamorganshire, Wales. **Ann**, the daughter of **Thomas Henry Laurence** and **Mary William**,² was born in Pant y Wain, Glamorganshire, Wales, on August 3, 1806. For some reason Ann always thought her birthday was August 2, 1807, so she always thought she was a year younger than she really was! This is the birth date that appears on her church records and even her tombstone. It wasn't until after obtaining a copy of her christening record from the Presbyterian Church that we knew of the error.

Pant y Wain, subsequently called Gelligaer, is located on the south east side of Wales, overlooking the Rhymney valley. In the surrounding area are many colliery³ villages, and most likely David was working in one of these when they met.

David Jones and **Ann Lawrence Jones** were sturdy, hard working people "who always took time to love and instruct their children."⁴ Life was hard for them, and the little family moved around quite a bit, going wherever David's work took them. David's son, John G. Jones wrote, "We have a comfortable living because my father works underground and I have a little schooling, and when I was about seven years old, I went to work with my father, and from that time until I was nineteen years old we moved to different places." We know some of the places they lived by where their eight children were born.

¹ *Lawrence* and *Laurence* look almost identical when handwritten. I have chosen to spell it *Lawrence* here as that is the way it was carved on Ann Lawrence Jones' tombstone in the Provo Cemetery, but I believe both spellings are interchangeable as spelling wasn't as emphasized at that time.

² Mary is sometimes referred to as Mary Thomas Morgan. Apparently her name was patronymic, her father's name was William Thomas and her mother was Margaret Morgan.

³ Coal mining

⁴ *Biography of John G. Jones* from *Daughters of the Utah Pioneers*, written by one of his children.



Left: Castle Hill, in Gelligaer Ystrad Mynach, Caerphilly, Great Britain. David and Ann were married in Gelligaer.

(photo by Roger Cornfoot
<http://www.geograph.org.uk/photo/429649>)

When John G. Jones says they had “a comfortable living” it must mean they were slightly better off than most of the other coal miners. Most coal miners lived in little more than a hovel; and that poorly constructed. During the depression years, coal miners were so upset by their living and working conditions that unions began to be organized. When unions didn’t work out, sometimes the miners would take matters into their own hands and rise up in rebellion, destroying property belonging to their bosses. When the miners couldn’t pay their bills, this affected the shopkeepers and everyone else involved with them, so many others were sympathetic to their cause. We aren’t sure what part David took in any of these activities, but undoubtedly he was affected in some way by them.

Children of coal miners were often put to work at a young age, as **John G. Jones** says he went to work with his father when he was seven years old. It was hard for them to get much schooling under those circumstances, so the education level in Wales dropped during the industrial era. Somehow John G. Jones managed to learn to read and write, and we are grateful to him for keeping a journal and recording his genealogy in it, as that is the only way we know of some of our ancestors since many of the original records no longer exist.

David Jones and Ann Lawrence were the parents of:

John	b. 22 July 1828
John G.	b. 29 Nov 1830
Shadrach	b. 19 Nov 1832
Adelaide	b. 1835
Eleazer	b. 1837
Eleazer	b. 1839
Ann	b. June 1843
Baby boy	b. Dec 1846
Eleazer	b. 27 July 1848

The first baby of **David** and **Ann Jones**, was a son they named **John Jones**, most likely after his grandfather, John Jones. This first baby John was born July 22, 1828, in Dowlais, Glamorgan, Wales, but was buried August 2, 1829, in Llanelli, Brecon, Wales, shortly after celebrating his first birthday.

When **John G. Jones** was born, he was named in honor of this deceased older brother and his paternal grandfather, both named John Jones. The tradition handed down through the family was that the letter “G” for his middle name was not an initial for a middle name, but was a letter only, given to serve as a distinction between all the other men and boys named John Jones, as that was a popular name in Wales. According to the story, when they got off the boat in America, all the men named John Jones were lined up and the first one was called

John A Jones, the next was John B Jones and so on going on down the line. Our John Jones must have been the seventh in the line to receive the letter *G* as his middle name. Since the letter isn't an abbreviation for a name, it doesn't have to be followed by a period; however since John G. Jones clearly signed his name with a period, we will include one as well.

John G. Jones was born on November 29¹, 1830, at Llanelly², Brecon, Wales. Earlier that same year, The Church of Jesus Christ of Latter-day Saints was organized in America on April 6th. This new religion would play a leading role in the future of the Jones family. According to the Wesleyan Methodist Circuit of Glamorgan, Brecon and Monmouth, John G. Jones was christened in the Parish of Llanelli on January 28, 1831. We're not sure exactly which church building was used but believe it may have been the one closest to their home, the Lannelli Parish Church.



Above left: Llanelli Parish Church – probably where John G. and Shadrach Jones were christened. (photos by Jeffrey Thomas http://www.thomasgenweb.com/brynmawr_photos.html)

Above right: View of the South aisle looking from the altar inside the Llanelli Church. Couples getting married would have walked up this aisle from the door in the rear, been married at the altar, and walked back through the door as man and wife.

¹ Several accounts of his life history, including his autobiography, have his birth date as November 27, but his certificate of baptism clearly shows his birth date as the “twenty ninth day of November” 1830.

² Also spelled Llanelli, and Brecon is also spelled Brecknock or Brecknockshire.



Above left: Altar on the south side inside the Llanelli church. The Tudor period table dates from the 1600's. The rock work on the wall is a piscine.

Above right: Looking toward the altar in the front of the Llanelli Church.

This is the only church in the tiny village of Llanelli and is dedicated to St. Elli, which is how *Llanelli* got its name. This church dates back to the time of the Normans with the first part (the tower, south aisle and font) built between 1175-1250. A second nave¹ on the north was added in 1626. The stained glass is from the twentieth century with depictions of coal mining and iron making associated with the area. There are six bells in the bell tower which are rung regularly. The outside churchyards are maintained as managed wildlife areas.²

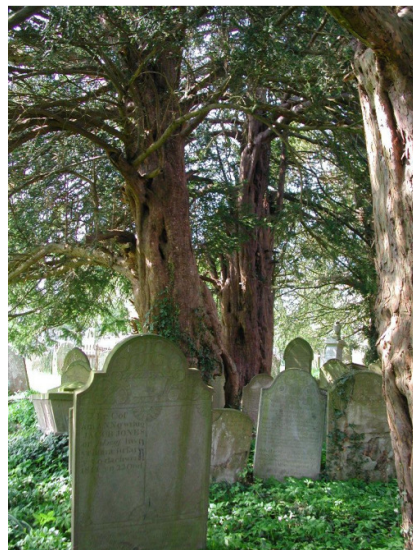


Church at Llanelli where John G. Jones and Shadrach were christened and where their older brother John is probably buried.

(Left photo by Alan Bowring <http://www.geograph.org.uk/photo/364419> Right photo by Jeffrey Thomas <http://thomasgenweb.com/brynmawr26.jpg>)

¹ The main part of a church, a long room used by the congregation; meaning they added on another room.

² <http://www.churchinwales.org.uk/swanbrec/churches/crick/5392.html>



Above left: Inside the Llanelli church view of altar and pews. Above right: Ancient cemetery at Llanelli Church. These Yew trees circle the church and were probably planted when the church was built between 1200 and 1250 – 800 years ago! (Photos by Jeffrey L. Thomas 2004 http://thomasgenweb.com/llanelly_church.html)



Cemetery at Llanelli with a spectacular view of the hills and village of Llanelli in the background. Baby John Jones, first child of David and Ann, was probably buried here.



Above left: Looking down the main walkway towards the entrance to the Llanelli Church.

Above right: Another part of the Llanelli Church Cemetery. Notice the venerable 800 year old Yew trees that surround the church. (Photos by Jeffrey Thomas)



Close up of the 20th century stained glass window showing scenes on the left of coal miners and on the right of iron workers. (Photo by Jeffrey Thomas)

Two years after the birth of John G. Jones, a baby brother named **Shadrach Jones** was born on November 17, 1832, while the Jones family still lived in Llanelli. John G. must have really liked this brother, as years later he used the name for one of his own sons as well. Shadrach was also christened in the Wesleyan Methodist circuit of Glamorgan, Brecon, Monmouth in the parish of Llanelli on December 23, 1832.

Two years after Shadrach's birth, a sister, **Adelaide Jones**, was born in 1834 at Cowbridge in the center of the Vale of Glamorgan, Wales. She lived less than four short years, passing away from Small Pox on February 22, 1838, in Garndiffaith, Trevethin, Monmouth¹, England. She must have also won a spot in John G.'s heart, as he named his oldest daughter Adelaide.



Trevethin Parish Church in Monmouthshire. Three year old Adelaide passed away while the family was living near here, and could be buried in the cemetery of this church.

David and Ann named three sons **Eleazer Jones**. The first was born in 1837, in Garndiffaith, Monmouth, England. He was three years old at the time of his death on July 13, 1840, in Dowlais, Merthyr Tydfil, Glamorgan, Wales. He was followed by another son, also named Eleazer Jones. This second Eleazer was born in the later part of 1839 and died the March 18, 1843, in Cwm Celyn, Monmouthshire, England. At the time of his death his age was said to be three years and six months. He was listed as a 1 year old in the 1841 census. We're not sure why both boys were named Eleazer when the first Eleazer seems to have still been alive at the time of the second one's birth. Perhaps the second one wasn't named until after the first one died or perhaps the age was listed incorrectly. Maybe someday we'll know.

The next child, a daughter, **Ann Jones** (undoubtedly named after her mother), was born in June 1843, just a few months after the second Eleazer's death. She was christened or baptized in the Wesleyan Methodist Chapel in the County of Glamorgan, Monmouth and Brecon² on September 11, 1843, in Rhymney or Bedwellty, Monmouth, England. We're not sure how long she lived. Three years later, while they were living in Abergavenny, Monmouth, England, they were again blessed with a son. This un-named **son** was born in December 1846, and only lived a short time as well.

¹ Monmouth was sometimes part of England and at other times part of Wales. At the present it is part of Wales.

² Perhaps this was a traveling ministry that served all three counties?

Keeping up with the Jones's

After so much heart ache at losing so many young children, David and Ann were grateful that their last child, the third son they named **Eleazer Jones**, was healthy and strong and grew to manhood. This Eleazer was born July 27, 1848, in Blaina, Monmouth, England. Eleazer must have been an important name to them.

Thus the David Jones family started in Pant y Wain (Gelligaer) in Glamorganshire, then lived in at least nine other places: Dowlais in Glamorgan; Llanelly in Brecon; Cowbridge in Glamorgan; Garndiffaith and Trevethin in Monmouth; Dowlais once again, followed by Merthyr Tydfil, in Glamorgan; Bedwellty, Abergavenny and Blaina, in Monmouth.



“Abergavenny Church” by Baroness Frances Bunsen (watercolour), 1838.

(Photo from <http://www.gtj.org.uk/en/blowup1/14280>)



Abergavenny, Roman Catholic Church. The Jones family did not attend this church, however it was an honored landmark they would have been familiar with while living in the area.



St. Mary's Abergavenny Parish Church in Monmouth

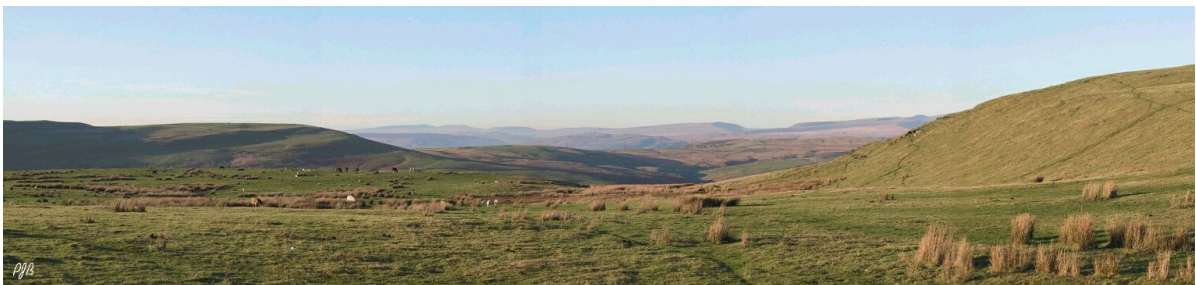


Left: River Usk at Abergavenny with Sugar Loaf (596 meters) in the background.

(Photo <http://www.geograph.org.uk/photo/410993>)

Right: The Usk River, Abergavenny next to the Bridge Inn.

(Photo by Peter Dean <http://www.geograph.org.uk/photo/255370>)



Panoramic view of Gelligaer, Glamorgan
<http://www.xkeys.free-online.co.uk/pan/gelligaer.htm>

America and The Church of Jesus Christ of Latter-day Saints

About the time of his last son's birth, **David Jones**, left for America in the summer¹ of 1848, hoping to build a better life for his family, and expecting to send them money so they could soon join him. In America, he worked in the coal mines, the last mine being four miles from Wilkes-Barre in the state of Pennsylvania. In the last letter his family received in 1850, he said he almost had enough money to send for his wife and Eleazer to join him in America. Unfortunately, David was killed in a coal mine accident shortly thereafter and the money was never recovered by the family. He is most likely buried near Maltby, Luzerne, Pennsylvania.²

The year after David left for America, his family back home came in contact with missionaries from America who were in Wales preaching the restored gospel as found in The Church of Jesus Christ of Latter-day Saints³. **Henry John**, one of the early converts to this church, spent much of his time preaching the gospel. While working in a coal mine together, he converted **John G. Jones**. John was baptized June 9, 1849, at Nantyglow, Coalbrook Branch, Monmouth, England, by his future father-in-law, Henry John. He was twenty one years old, and was ordained a Deacon in the Nantyglow Branch in the Monmouth Conference under the hands of Henry Jones [John] on July 1, 1849. Not long after, John's brother **Shadrach** also became interested in the restored gospel.

Though at first opposed to her son's new religion, **Ann Lawrence Jones** soon softened her heart and allowed her baby, **Eleazer**, to be blessed in the Cwm Celyn Branch of the LDS Church on January 3, 1850, by William Williams. Eleazer was about one and a half years old. This was fourteen years before Ann joined the LDS Church.

Not long after, Ann's son **Shadrach**, who was seventeen years old, was baptized on January 20, 1850, by Mezach Williams and confirmed by Thomas Giles. Shadrach was ordained a Deacon in the Aaronic Priesthood on October 30, 1850, and a Teacher on February 5, 1851, by **Henry Jones [John]**.

That following summer a branch of The Church of Jesus Christ of Latter-day Saints was established in Blaina, meeting in a room adjoining the Blaina Inn. This was the branch John G. Jones belonged to. We will learn more about the rest of John's life in future chapters.

¹ In John G. Jones's diary he says his father left in June, J. Petty Jones says it was sometime after the last baby's birth.

² As far as I know, no one was ever able to find his exact burial place.

³ Also referred to as the LDS Church or the Mormon Church.



Farm near Brynmawr at Nantyglo, Blaenau Gwent, Great Britain 2004
(photo from <http://www.geograph.org.uk/photo/498078>)



Modern Nantyglo, Blaenau Gwent
(Photo by Carol Rose <http://www.geograph.org.uk/photo/469402>)

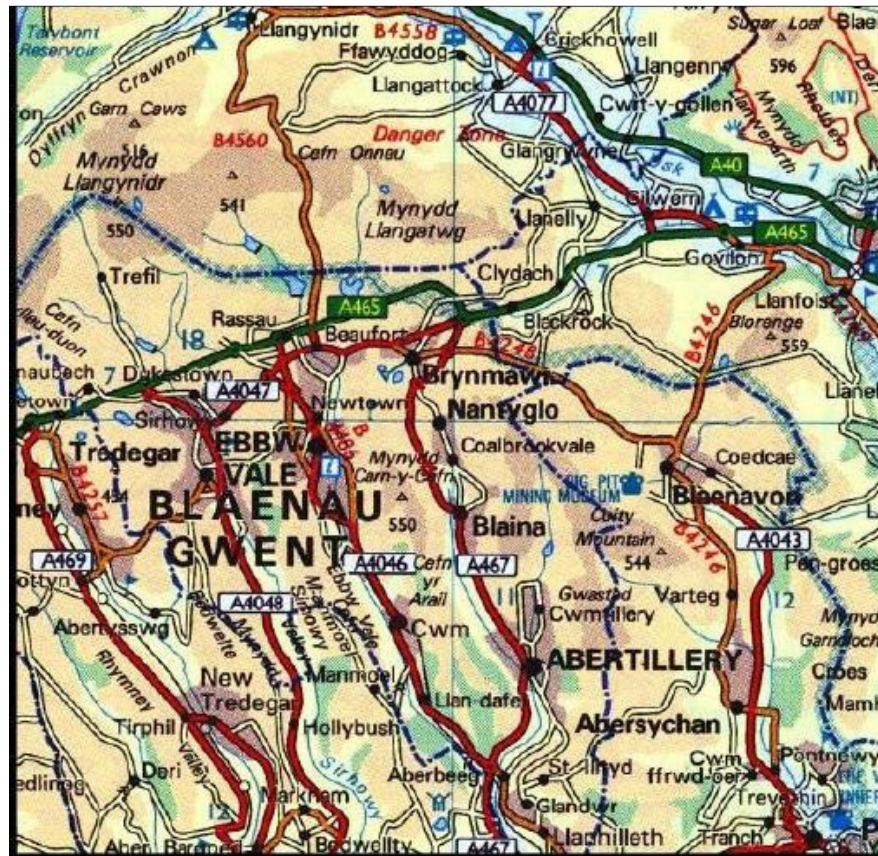
John G. Jones was baptized at Nantyglo.



Left: Cwm-Celyn Woodland
Blaina, Blaenau Gwent, Great
Britain.

Eleazer was blessed in the
LDS church in the Cwm-Celyn
Branch.

(Photo by Andy Dolman
<http://www.geograph.org.uk/photo/493395>)



Map of part of Monmouth

Llanelly where John G. Jones was born is in the upper right quarter towards the center. **Nantygro**, where John G. Jones was baptized, is in the center of the map. **Blaina**, where the last Eleazer was born and a Branch of the Church was established, is just south of Nantygro. **Bedwellty**, where daughter Ann died, is on the very bottom slightly left of center.

Shadrach Jones

Shadrach Jones, the second surviving son of **David** and **Ann Jones**, married **Mary Spencer Williams** on July 9, 1853, in Llanelli Parish, Brynmawr, Brecknock, Wales. She was also a Latter-day Saint, the daughter of **Thomas** and **Margaret Williams**. In 1856, two years after John G. left for America; Shadrach and his wife boarded the ship *Columbia*, heading for Zion on November 17, 1856. They arrived in New York in January 1857. Due to the threat of Johnston's Army marching to Utah, they stayed in the east. They made their way west where in Illinois or Missouri they met up with John and his wife Mary who were also heading to Zion. They all traveled in the same company across the plains to Utah, arriving September 16, 1859. Upon arrival, Shadrach and Mary settled in Willard, Box Elder County. Alice Harding tells us:

There were no children born to this union, but they provided a good home for many children who lived with them and partook of their love and hospitality. Among those who lived with Shadrach and Mary Williams Jones was Caroline Williams who came to them in her childhood and remained with them until her marriage. Evan Stephens spent a part of his young manhood with them helping to build houses by carrying the mortar up the ladder to Shadrach who was laying the stones. Mary's sister Margaret and her two grandchildren Lizzie and Luther Jones were given good home with this good woman, as was her niece Dagmar Williams. Shadrach had learned to be a stonemason in Wales, and this knowledge of building stone houses and stone walls here in Willard proved to be a great benefit to the people not only in Willard where the rocks from the nearby mountains were so plentiful, but his workmanship can be seen in many of the settlements of Northern Utah and Southern Idaho. The mortar he used to set the stone together hardened almost like cement does.

In the book written by Levi Edgar Young, *The Founders of Utah* is the following quotation. "The most beautiful old homes possibly of early days were rock homes. It is said that the best and oldest of those are at Willard. There was a humble old Welshman in early days who used to build rock houses. His name was Shadrach Jones. One writer tells us that one of the walls is two feet thick and the stones were laid in lime mortar."

Another quotation taken from the book *The Story of Utah* by Evans has this to say: "Rock houses were not uncommon in several parts of the country. This was especially the case in Willard, Box Elder County, Utah, where there were many of them. The walls were very thick and the mortar in which the rocks were placed became as hard as cement. A Welshman named Shadrach Jones was well known in those days as a builder of stone houses."

Prof. Evan Stephens when a boy lived with Shadrach and Mary Jones in their rock home in Willard, and they were a source of inspiration to Evan, and although Shadrach Jones was stone deaf he was the leader of a band of musicians and he was also a choir leader in Willard.

He and his wife loved to dance. At one time they turned the upstairs of their two-story rock home into a dance hall in order for the young people to

have recreation. The collection from the dances were taken at a table placed at the edge of the hedge in the back yard.

Shadrach Jones was called to take a mission to his native country Wales. He left his home April 10, 1883. Two months later he contracted a cold which developed into pneumonia. He died 24 June 1883, and was buried in Wales.

His wife Mary Williams Jones survived him thirty-eight years. She passed away 4 February 1921, and was buried in the Willard cemetery.¹

The tombstone inscription reads:

“In Memory of Elder Sadrach Jones, Missionary from Willard City, Utah, U.S.A., died at Fforest Fach June 24, 1883. Beautiful in good work he died at his post.”



Left: Tombstone of Shadrach Jones, who died of pneumonia two months after arriving in Wales to serve a mission to his native country in 1883. His headstone is still standing at Ravenhill, Swansea Higher, Glamorganshire. (Photo from Welshmormonhistory.org)

At the time of Shadrach's wife's death, the following was printed in the *Deseret News* on February 9, 1921:

Willard, Feb. 8, 1921. Funeral services for Mary Williams Jones of Willard were held in the Ward Chapel Monday afternoon under the direction of Bishop Ephraim White. The speakers were John F. Merrill, George Harding, John J. Ward, Bishop H. W. Valentine, Willard Facer, Bishop Joseph Hubbard and Bishop White.

Mrs. Jones died at the home of Mr. and Mrs. W. J. Facer in the city Friday evening at 7:00 o'clock following a day's illness. She was born in Wales [on] May 16, 1836² and came to this country locating in Willard. Her husband Shadrach died while performing a mission about 38 years ago. Mrs. Jones never had any children. During the last year of her life she was blind.

¹ Shadrach and Mary Williams Jones by Alice Harding (Feb 1960)

² Endowment House film 183405 gives her birth date as 16 May 1834.

Ann Lawrence and Eleazer Jones

Ann Lawrence Jones, now a widow, remained in Wales with her son **Eleazer** until 1869. On September 4, 1864, she was baptized a member of The Church of Jesus Christ of Latter-day Saints by Richard Thomas and confirmed September 15, 1864, by Evan Richards in the Tredegar Branch in Monmouth. Eleazer was baptized on August 22, 1869, three days before sailing for America. He was twenty years old. With the assistance of the Church Emigration Fund,¹ at a cost of \$195.44 American money, they left Liverpool for Utah on August 25, 1869, aboard the ship *Minnesota*, arriving in New York September 6, 1869. They disembarked and continued on to Utah. Morris Ensign was the President of the company of returning missionaries and immigrant members with whom they traveled.

Ann, and probably **Eleazer** as well, first lived with her son **Shadrach** in Willard, Utah, and then moved to Provo, Utah to live next to **John G. Jones** who bought Ann a house next door to his own at 1st North and 1st West in Provo, Utah. She lived there until her death, December 23, 1872. She is buried in the Provo City Cemetery with the following Welsh inscription on her tombstone:

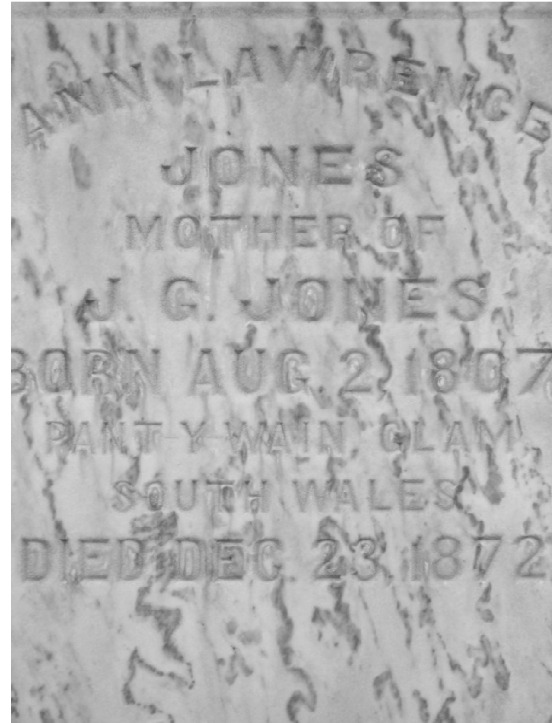
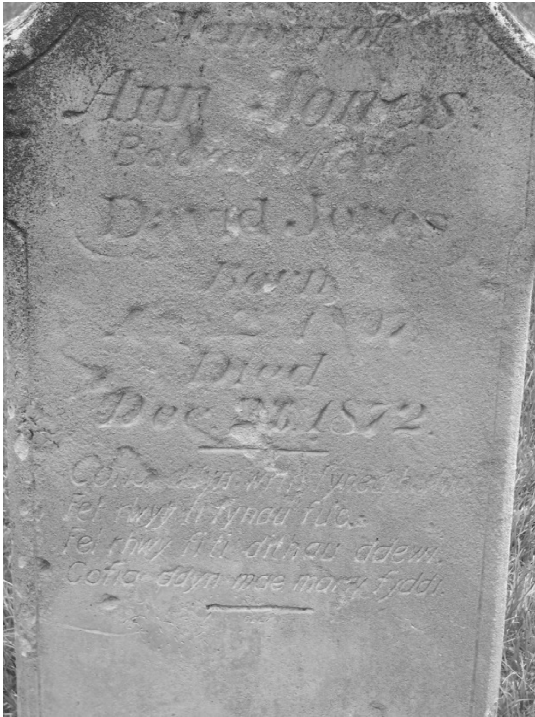
*Cofia, ddyn, wrth fyned heibio
Fel rwyf tithau, finnau fuo':
Fel rwyf innau tithau ddeui -
Cofia, ddyn, mai marw fyddi.*

The English translation:

*Ponder, man, as you pass by
As you are now so once was I:
As with me, none can deny,
So too shall your life swiftly fly.*

David and Ann's youngest son **Eleazer** married **Caroline Chittenden** (from Camden, New South Wales, Australia), August 18, 1877, at Provo. They settled in St. John's Arizona. Eleazer died May 20, 1914, at Whiteriver, Gila, Arizona where they had raised twelve children.

¹ British Mission film 225696, p.93, part #3. Many years later it was discovered that this money had never been repaid, so "J" Stephen Jones and his father paid back this loan, taking inflation into account.



Original tombstone of Ann Lawrence Jones with Welsh inscription is on the left, a newer tombstone for the Jones family is on the right. (Photo by Janice Williams 2005)

Inscription on the left reads:

In
Memory of
Ann Jones
Beloved wife of
David Jones
Born Aug. 2, 1807
Died Dec. 23, 1872.

Cofia, ddyn, wrth fyned heibio
Fel rwyf tithau, finnau fuo':
Fel rwyf innau tithau ddeui -
Cofia, ddyn, mai marw fyddi.

Inscription on right reads:

Ann Lawrence
Jones
Mother of
J.G. Jones
Born Aug 2, 1807
Pant Y Wain Glam
South Wales
Died Dec. 23, 1872

Chapter Three

Our Laurence Ancestors

The Thomas Henry Laurence Family

Ann Lawrence's father was **Thomas Henry Laurence**¹, born about 1765 in Cardigan County, Wales. His first wife, **Mary William**, was born in Pant y Wain, Glamorgan, Wales also about 1765. They were married September 8, 1787 in Merthyr Tydfil, Glamorgan, Wales. They had a large family of thirteen² children, five sons and eight daughters.

Thomas Henry Laurence and Mary William's children:

Gary	b. about 1787
Margaret	b. 1789
William	b. 1791
Mary	b. 12 June 1793
Jeremiah	b. about 1795
Thomas	b. about 1797
Sarah	b. about 1799
Jane	b. about 1800
Emily	b. about 1801
Janet	b. about 1805
Ann	b. 3 Aug 1806
John	b. about 1807
Ester	b. about 1808

Their first child, **Gary Laurence**, was born about 1787 in Merthyr Tydfil, Glamorgan. **Margaret Laurence** was born two years later in 1789 also in Merthyr Tydfil. She later married **Lemual Smith** on November 20, 1809. Thomas and Mary's third child, **William Laurence**, was born in 1791, followed by **Mary Laurence** (no doubt named after

¹ Laurence and Lawrence look almost identical when handwritten and you will find it spelled both ways in our history.

² One source says there were 14 children, but at this time we only have names for 13.

her mother), who was born June 12, 1793 in Merthyr Tydfil and was christened in the same town on June 28, 1793. She later married William Davis on February 24, 1816.

Jeremiah Lawrence was the fifth child of Thomas and Mary Laurence. He was born about 1795 in Gelligaer, Glamorgan, Wales, and married Margaret Williams on November 20, 1815, in Merthyr Tydfil. His brother **Thomas Laurence** was born next, in 1797 in Merthyr, followed by a sister, **Sarah Laurence**, in about 1799. Sarah married John Phelps on November 30, 1818, in Merthyr Tydfil.

Jane Laurence was the eighth child of Mary and Thomas. She was born about 1800 and buried less than two years later on February 2, 1802, in Merthyr Tydfil. **Emily Laurence** was the next daughter, born in about 1801 in Merthyr Tydfil. She married William Samuel. Another daughter, **Janet Laurence**, was born about 1805 in Merthyr Tydfil and married William Wayne Morgan on January 12, 1826.

Our ancestor, **Ann Lawrence** was the eleventh child of **Thomas** and **Mary**. As stated previously, she was born August 3, 1806, in Pant y Wain, Glamorgan, Wales, and was christened six days later on September 9 in Merthyr Tydfil. She married **David Jones**, and emigrated to Utah in the United States of America where she died December 23, 1872. She was buried in the Provo Cemetery.

Thomas and Mary's last son, **John Laurence** was born in about 1807 in Merthyr Tydfil. He married Elizabeth Laurence in about 1827. The last child of Thomas and Mary, a daughter named **Ester Laurence**, was born about 1808, also in Merthyr Tydfil.

Thomas Marries Leah Hughes

At some point between 1808 and 1811, the mother, **Mary William Laurence** died and **Thomas** married again. His second wife was **Leah** or **Lelia Hughes**. They were married October 1, 1811, in Gelligaer Parish, County of Glamorgan, South Wales. Apparently Leah was about half way through her pregnancy with their first child when they married, as their son, **Thomas Laurence**, was born less than five months later on February 26, 1812, in Gelligaer. He was later christened on March 23, 1823, at Rhymney Iron Works Sion, Industries, Monmouth, England.

Thomas and Leah's second son was **John Hughes Laurence**, born about 1812-1813. He was followed soon after by a sister, **Ester Hughes Laurence**, born about 1813-14, who married John Patt or Nutt in about 1833 or 1834.

Another son, **Lawrence Laurence**, was born October 10, 1816, in Gelligaer Parish. He was also christened on March 23, 1823, at the Rhymney Iron Works Sion Industries, Monmouth, England.

Their last daughter, **Margaret Laurence**, was born January 13, 1819, and also christened on March 23, 1823, at Rhymney Iron Works Sion Industries, Monmouth, England.

Thomas and Leah's children:

Thomas	b. 26 Feb 1812
John Hughes	b. about 1812
Ester Hughes	b. about 1813
Lawrence	b. 10 Oct 1816
Margaret	b. 13 Jan 1819

Thomas Henry Laurence certainly had a large family to care for, as altogether he had eighteen children! However, not all of them lived to maturity. From his second family with **Leah**, we only know of two children that lived to maturity, John and Ester.

You may have noticed that the children of Leah and Thomas were all christened at Rhymney Iron Works Sion Industries in Monmouth, England on March 23, 1823 – instead of being christened near the time of their birth. This was most likely due to a fee or tax imposed on christenings. Poor families couldn't afford to pay the tax; so many children went without christening until the time the tax was lifted. When the tax was repealed, many children in the same family were christened at the same time.

The Henry Laurence Family

Thomas Henry Laurence's father was **Henry Laurence** who was born about 1741 in Merthyr Tydfil, Glamorgan, Wales. He married **Margaret Thomas** on July 4, 1762, also in Merthyr Tydfil. They had six children.

Henry Laurence and Margaret Thomas's Children:

Amy	b. about 1764
Thomas Henry	b. about 1765
Phillip	b. about 1767
Mary	b. about 1769
Margaret	b. about 1771
Emily	b. about 1773

Their oldest child was a daughter, **Amy Laurence**, born about 1764 in Merthyr Tydfil. She married Lewelyn John on November 20, 1784, also in Merthyr Tydfil.

Our ancestor, **Thomas Henry Laurence**, was the second child of Henry and Margaret. He was born about 1765 and married **Mary William** in 1787 as we previously noted.

Henry and Margaret's third child, **Phillip Laurence**, was born about 1767, and we don't know any more about him, or if he grew to manhood or not.

Their next child, **Mary Laurence**, was born about 1769 and married John Williams on September 20, 1790. She was followed by a sister, **Margaret Laurence**, born about 1771, who married Thomas Jenkins on Feb 26, 1794. The youngest child was **Emily Laurence**, born about 1773, also in Merthyr Tydfil, Glamorgan, Wales.

Keeping up with the Jones's

Chapter Four

John G. Jones and Henry John

In a biography of John G. Jones, one of his children wrote:

*Little **John** was much as other little white haired boys of the neighborhood, always imitating his elders, stories of which he often told us children.*

*Father [**John G. Jones**] was fortunate in having both parents to raise him to the age of seventeen when his father [**David**] immigrated to America in June 1848. Two encouraging letters reached the family after the father's arrival in United States. The last stated that he had almost enough money to send for the family and hoped by the next letter to be able to send for them. That letter never came. Soon after, the family learned of the sad news that he had lost his life in a coal mine.*

*About this time father [John G. Jones] went to work in the coal mines and while there he became acquainted with **Henry John**, who taught him the Gospel.¹*

John G. Jones continues his story in his autobiography:

In accordance to the counsel of Thomas Giles, President of the conference I joined the Blina² branch, January 1850 I was ordained a teacher by William Williams. May 3, 1851, I was ordained a Priest by Elder Thomas Reese.³ These offices I filled to the best [of] my ability and to the satisfaction of my presiding officers. During this time I was miraculously saved from death upon three occasions. They were as follows:

¹ *Biography of John G Jones* obtained from the Daughters of the Utah Pioneers, written by one of his children.

² Should be spelled "Blaina." The Blaina Branch met in a room adjoining the Blaina Inn beginning in February 1850. In his Journal, John says he was ordained a teacher in the Cwm Celyn Branch in January 1850.

³ In his Journal, John says he was ordained to the office of a priest in the Cwn-Celyn Branch under the hands of Elder Thomas Rees, September 3, 1851.

1. A heavy weight of coal falling from above me, by me instantly falling to the ground I came out from under the weight unhurt.

2. I was busily working when a stone of tons weight, which was over the spot, fell, and some unseen power turned this stone edgeways which just made it possible for me to escape uninjured.

3. The evil one seemed determined to destroy me. I was getting out iron ore, while the work of digging coal was slack, when all of a sudden the roof came down upon me. There was one stone which was judged to weigh from fifteen to twenty tons, which covered me. I was in a very bad state, I felt my breath leaving me. I prayed to the Lord for breath and he gave me strength to my soul that I could endure this awful weight. It took the men forty five minutes to rescue me. It had to be done by digging from underneath and coming up to my body. I was badly bruised and had to be carried home by the men. An Elder was sent for and he had laid his hands upon me and prayed when I received much relief. The doctor on examination found that no bones had been broken, but said on account of my bruised body and its condition that I must lay still for many days or inflammation would set in and cause death. I lay in this condition until evening when the Saints of the branch came to the place and held a prayer meeting for me. Before the close of the meeting the Elders anointed me and laid their hands upon me. When they closed the prayer the President asked me how I felt. I said, "No better." They administered to me the second time and while they were praying I felt the pain moving down toward my feet. At the close of the prayer the President again asked how I felt. I answered the pain was moving toward my feet. The third time they anointed me and prayed. The pain passed from my body through my feet and troubled me no more. The President inquired of me how I felt, and I told him. He commanded me in the name of Jesus Christ to arise and walk, which I did.

Unbelievers had gathered outside as it had been told that I was going to be administered to by the Elders. "If we see John Jones walk tonight we will believe there is some Supreme Power with the Latter-day Saints." But as soon as the healing was done they were not willing to acknowledge any power from the Lord, but said, "Oh the devil, he could have walked before if he had of tried to." This was told me by a friend that was out in the crowd. I testify that the power of the Lord rested upon me and I was healed upon this occasion.¹

John's autobiography says that he continued living at home until his marriage. However, in the 1851 census, he is listed as a boarder or lodger living with a second cousin, Walter Bevan², on Gwern Street, in Aberystroth, Monmouth County. Perhaps he lived there such a short time that he still considered his mother's home his residence; undoubtedly he

¹ *A Brief Biography of the Life of My Father and Family* by John G. Jones.

² Walter Bevan, married, age 35, born in Llanbedr, Breconshire; wife Ann Bevan, married, age 35 also born in Llanbedr, Breconshir, and their children. Also living with them: a cousin, Ann Harris, age 12, from Garndiffaeth, Monmouth; a first cousin, John Jones, age 25, a haulier, from Largetown, Hereford; a second cousin, John Jones, age 21, haulier, born in Llanelly, Breconshire.

returned home as often as possible, and was instrumental in the eventual conversion of his mother and youngest brother, Eleazer. Their mother, **Ann Lawrence Jones**, was baptized September 4, 1864, in the Tredegar Branch, Monmouth, England. **Eleazer** wasn't baptized until August 22, 1869, just before sailing for the United States; he was twenty one years old.



Left: Tredegar, Blaenau Gwent in 2006
(Left photo by Stephen McKay
<http://www.geograph.org.uk/photo/166273>)



Right: Close up of Town Clock
Right photo by Chris Downer
<http://www.geograph.org.uk/photo/480611>)

The Tredegar Town Clock, a fine example of iron casting, is a tribute to the traditional industry of Tredegar. This clock was built in 1858, funded by Tredegar Ironworks. It is 72 feet tall and the pillar is totally composed of cast iron. They keep it well painted to ward off rust.¹

In the 1851 census just mentioned, **John's** occupation was listed as a "haulier". No doubt he also spent his time courting his neighbor "next door but one"² and fellow Saint, **Mary John**, as they were married February 9, 1852, in the Libanus Chapel in Brynmawr, Breconshire. Mary John had been baptized into the LDS Church in January 1847, "and throughout her life she was a faithful [church] worker."³

¹ <http://www.geograph.org.uk/photo/166291>

² As stated in the 1851 census report.

³ As stated in *A Brief Biography of My Mother Mary John Jones* author unknown



Libanus Chapel Church in Brynmawr, where John G. Jones and Mary John were married; located at the top of Chapel Street, it was founded in 1848.

(Photos by Jeffrey L. Thomas, http://www.thomasgenweb.com/brynmawr_photos.html)



Left: View of Brynmawr from cemetery



Right: View of "patches" on hills behind Brynmawr

Early mining activities took place on the hills around Brynmawr. The hills were "patched" (the top layer of soil removed), then shafts were sunk as miners burrowed for coal or iron ore near the surface.



Another view of “patches” by Brynmawr



View of the Brynmawr Cemetery with the town in the background



Brynmawr Market Square, 2004

(Photo by Kev Griffin <http://www.geograph.org.uk/photo/365586>)

Henry John

Mary John’s father, **Henry John** or Jones,¹ was the man who taught John G. Jones the gospel and baptized him into The Church of Jesus Christ of Latter-day Saints. Henry was born in about August or September of 1801, in Carvarchell,² St. David’s Parish, Pembroke, Wales. He was christened³ at Whitchurch, the same place his parents were married. His

¹ John and Jones are interchangeable in Wales and Henry used both John and Jones as last names during his life. We will call him Henry John to avoid confusion.

² Carvarchell is also spelled Caerfarchell and both are correct. Carvarchell is the older spelling.

³ *History of Henry John [Jones] Parents Henry John and Jemima Griffith* by “J” Petty Jones. Information from church membership records, LDS Church, Nanty Glo Branch,.film #104170.

parents, **Henry John** and **Jemima Griffith**, were married November 20, 1800, at Whitchurch Parish in Carvarchell, Pembroke, Wales.



St. David's Church, Whitchurch, Pembrokeshire

(Photo by Patrick Mackie <http://www.geograph.org.uk/photo/81179>)

Henry John and Jemima Griffith were married here. They are also most likely buried here along with other relatives.

St. David's, a city and parish in Pembroke County¹, is of ancient date. Druidical remains abound, and in the Fifth Century it seems it was called Mynyw² by the Welsh. The John family lived in Carvarchell for untold generations.

¹ Emauel Bowen in 1720 described it thus: *The County of Pembroke is ninety five miles in circumference, contains about 420,000 Acres. It is divided into seven Hundreds, in which five Market Towns, forty five Parishes and about 4329 Houses. The Air is pleasant & good, And ye Soil in ye bottom and towards ye Sea extraordinary fruitfull. Some Hills & Mountains appear in ye Inland which are more barren yet feeding abundance of Sheep, Goats, Cattle, &c. Here is plenty of Fish, Fowl, Pit-Coal & Marl. In this County is Milford Haven, ye largest & most capacious Harbour in ye Kingdom.* Emauel Bowen, *Britannia Depicta*, 1720. (<http://www.genuki.org.uk/big/wal/PEM/>.)

² Mynyw is probably a compound of man and yw (yew) and has reference to the plentiful yew trees which used to cover the area.



Field with Ragwort in Pembroke showing the countryside
(photo 2007 Ceridwen <http://www.geograph.org.uk/photo/533699>)



Chapel at Caerfarchell, Pembroke, Wales
(photo by [Patrick Mackie](http://www.geograph.org.uk/photo/81158) 2005 <http://www.geograph.org.uk/photo/81158>)



St. David's Cathedral in Pembroke dates from the Sixth Century.

(<http://www.stdavidscathedralcloisters.org.uk/index.php?id=760>)

Henry John was “carefully nursed by his loved ones and brought up to honor and obey the Giver of all. Early in life he learned the greatest of all truths ‘To give is better than to receive.’”¹

Henry John married his first wife, **Elizabeth Jones**, in about 1820. Elizabeth was born about 1801 in Brecknockshire², South Wales. Their son, **Morris John**, was born about 1821, grew to manhood and married Cecilia Huzzey on May 25, 1848, in Whitchurch, Carvarchell, Pembroke, Wales. Henry and Elizabeth's daughter, **Lettice John**, was born January 12, 1823, in Rhodiad, Pembroke, Wales. Lettice was christened in the chapel called Rhodiad and Ebenezer Congregation or Independent # Ten, Saint David's, Pembrokeshire. **Elizabeth** must have died sometime soon after 1823, and before 1827; we're not sure what became of the daughter.

Henry John and Elizabeth Jones's Children:

Morris John	b. about 1821
Lettice John	b. 12 Jan 1823

Henry John subsequently married **Margaret Harris**, a young woman also from Carvarchell. Margaret was born in about 1803 in Dowlais, Glamorgan, S. Wales to **John Robert Harris** and **Mary**. Henry and Margaret were married sometime between 1823 and 1827, most likely closer to 1827. Their first son, **Henry John**, was born May 5, 1828, and died as a child. Almost two years later they had a daughter, **Mary John**, born January 22, 1830, who died as an infant. Their next daughter they also named **Mary John**³. Their only child to live to maturity, Mary was born April 27, 1832, in Dowlais⁴, Glamorganshire, Wales. A year and a half later, on September 15, 1833, Margaret gave birth to **William John**. William died a year or two later. **Margaret** also passed away not long after this, probably in

¹ From *Biography of Henry John Pioneer* written by his grand-daughter Martha Jones.

² According to J. Petty Jones, another source said Elizabeth was from Pembroke. Today we would spell it Breckonshire.

³ One history claims that Mary came from Royal lineage. To my knowledge that hasn't been verified.

⁴ Dowlais means “the black rivulet” (Du=black, glais=rivulet). It is home to the Dowlais Ironworks furnace.

1836 as Mary John said her mother died when she was three years old.¹ This left Henry a widower once again.

Henry John and Margaret Harris's Children:

Henry John	b. 5 May 1828
Mary John	b. 22 Jan 1830
Mary John	b. 27 Apr 1832
William John	b. 15 Sept 1833



Famous Old Stables at Dowlais, front archway in right photo. Stables are now converted into living accommodations.

(photos by Ray Jones <http://www.geograph.org.uk/photo/297253> <http://www.geograph.org.uk/photo/297254>)



Dowlais in 2005 (photo by Bonelli <http://www.geograph.org.uk/photo/482671>)

While living in Dowlais, **Henry** met and married a third wife, **Ann Jones**, who was born in 1802 in the County of Carmarthen, Wales. They were married October 13, 1838, in Merthyr Tydfil,² Glamorgan Parish, Wales. Henry's name appears as **Henry Jones** on the marriage certificate and on other documents from this time forward.

¹ As stated in *A Brief Biography of My Mother Mary John Jones* author unknown.

² Merthyr Tydfil means Tydfil the Martyr.

Henry John/Jones and Ann Jones's Children:

Daniel Jones b. about 1839

Henry Jones b. about 1841

Ann was the daughter of **Daniel Jones**, a laborer, and **Ann**¹. When **Henry John** moved to Monmouthshire, he started using the name **Henry Jones**. (*John* and *Jones* were often interchangeable names in Wales.) Henry and Ann's son named **Daniel Jones**, was born in about 1839 in Bedwelty, Monmouthshire, England. Daniel was most likely named after his mother's father. This son grew to maturity, joined The Church of Jesus Christ of Latter-day Saints and accompanied Henry John to America and Utah. He later went on to California where he died.

Henry and Ann's second son was named **Henry Jones** in his father's honor. He was born about 1841, in Monmouthshire, England, but died as a child.

Mary John spoke highly of her stepmother "who proved to be good and kind",² and she appreciated Ann's tender and loving care as she watched over her new family.

The Church of Jesus Christ of Latter-day Saints

Henry John had embraced the teachings of American missionaries preaching the restored gospel as taught in The Church of Jesus Christ of Latter-day Saints, and was one of the early converts in Wales – being baptized into the Nantyglo Branch Monmouth, England on December 27, 1846, by Thomas Giles and confirmed by William Harris. He was ordained to the office of a Teacher in the Aaronic Priesthood at the time of his confirmation. His wife, **Ann**, was baptized by Thomas Rees and confirmed by Thomas Giles on December 29, 1846. Shortly thereafter, children **Mary** and **Daniel** were both converted and baptized by Phillip Sykes in January 1847, at Coat Brook Vale, Monmouthshire, England.³

In 1845 there were only 250 members of the Church in all of Wales; by 1849 there were nearly 4,000 members, and **Henry John** was a great missionary and instrument in that growth. **Henry [John] Jones** was ordained to the office of an Elder in the Melchizedek Priesthood on February 9, 1848, by Thomas Giles. He was called as a traveling Elder.

He served as Branch President of the Nanty Glo Branch from January 19, 1851, until his release October 5, 1851, when John Lewis was sustained as Branch President. At the conference held January 22, 1851, he was called on to speak, bearing a strong testimony of the Gospel. He said, "If the Savior was willing to lay down His life for us we should also be willing to do the same if necessary to further the work of His Kingdom in the Latter days."⁴ At the time of Henry's release as Branch President they were living in the Cwn Celyn Branch. His wife was suffering with ill health at the time.

Henry John/Jones was a collier, meaning he was associated with the coal mining industry. When he met **John G. Jones**, Henry shared his new faith, converting John to The Church of Jesus Christ of Latter-day Saints.

¹ Last name unknown.

² As told in *A Brief Biography of My Mother Mary John Jones*

³ Obituary of Mary John Jones

⁴ *History of Henry John [Jones] Parents Henry John and Jemima Griffith* by "J" Petty Jones

While living in the Nanty Glo Branch, Henry taught the Gospel to both **John G.** and his brother **Shadrach Jones**. Henry baptized future son-in-law John G. Jones on June 9, 1849, and ordained him to the office of a Deacon¹ in July of 1849.

In the March 1851 census, the **Henry [John] Jones** family was listed as living at Gwern Street in the Cwm Celyn section of Aberystroth parish, Monmouth, England. They lived on the east side of the Ebbor River from the Rollingmills Inn to the Blaina inclusion, City of Abergaveny.² This census shows the father Henry Jones, mother Ann Jones, daughter Mary Jones, and son Daniel Jones. It also shows that they had three lodgers living with them, two unmarried men (Joseph Jones and John Lewis) working as miners, and an eleven year old girl, Gwenny Rees who was possibly an orphan they cared for. In that census, Henry [John] Jones was listed as a *cordwainer*, which is a shoemaker or someone who worked with cordovan leather. In other documents he called himself a *laborer*, and sometimes a *collier*, so he had several professions throughout his life. In October or November the family moved to Yellow Row.

Unfortunately, Henry's third wife, **Ann**, passed away on December 16, 1851, in Yellow Row, Sirhowy, Monmouthshire, England. Her death certificate says she died at the age of fifty, of *Phthisis* which she had had for six months. Phthisis is a general wasting away or consumptive disease, possibly pulmonary tuberculosis. She didn't live to see Mary John's marriage to John G. Jones, but undoubtedly anticipated they would marry as she watched their courtship progress.

¹ *History of Henry John [Jones] Parents Henry John and Jemima Griffith* by "J" Petty Jones. Cwn Celyn Branch Records #29 Film 104168.

² *Ibid*, from Monmouthshire records page 400 district 578/5 Aberystroth.

Keeping up with the Jones's

Chapter Five

Henry John and Ancestors

From the time of his conversion, **Henry [John] Jones** was anxious to join the Saints in Zion. **Henry** and his son **Daniel** left Liverpool, England aboard the ship *Falcon* under Captain A. T. Wade on March 23, 1853, arriving in New Orleans on May 18, 1853. They traveled with the John Brown group.

Henry and Daniel obtained work in the area around St. Louis, and were there to greet **John G. Jones**, **Mary John Jones** and little **Adelaide Jones** when they arrived the following year (1854). In the spring of 1855, **Henry [John] Jones** and **Daniel** continued on to Utah with the Charles A. Harper Company of Mormon Pioneers. Henry is listed as Henry J. Jones, probably due to others named Henry Jones.¹

Henry [John] Jones and Daniel are both listed in the 1856 Utah census as living in Provo. The story is told that Daniel left for California and was never heard from again².

John G. and **Mary Jones** followed to Utah in 1859, where they were very sorry to learn that Mary's father, **Henry John**, had passed away the year before. His grand-daughter, Martha Jones tells us some of Henry John's accomplishments during his short time in Utah:

He was called by President Brigham Young to go to Provo to assist the immigrants in starting the little town which has developed into the "Garden Spot" of that little State pioneered by the "Mormons."

Henry John came to Provo a stranger. He had left all that was near and dear to him in Wales, not having even a relative out in this country. His kindly and loveable disposition soon brought him friends and he always had a home. Being without family ties he became one of Brigham Young's right

¹ *History of Henry John [Jones] Parents Henry John and Jemima Griffith* by "J" Petty Jones. Journal History October 29, 1855 page 6. This was the Crossing the Plains 6th Company 1855.

² Catherine P. Smith located a Daniel Jones, age 21 of Wales, in the 1861 California Census, at Sacramento, California. He was listed as a miner.

hand men. In 1854¹ he was sent by him to help build the road to Provo Canyon. In this capacity he worked with Bishop Duke for six weeks, being paid for their services, in Church Script, which was accepted as cash by the Church stores. Later the heavy storms of the season washed the road out and Henry John was again called into service. This time he donated half his earnings to the cause of the Church.

One of the many worthy attributes of this pioneer was his unbounded faith in God. He put his whole heart and soul into whatever he did and felt sure that all would come out well in the end. It was during his years prior to the time he immigrated to America, that he converted to The Church of Jesus Christ of Latter Day Saints, a young man by the name of John G. Jones, who later became his son-in-law, having married his daughter, Mary. The people loved him for the influence which he spread about them, that of happiness and joy.

When called among the sick, which he often was, the affected ones had great faith in the power which he exercised in their behalf. During the winter of 1855², he received a call to spend his time encouraging the people in their work and teaching the gospel of his belief. He labored among the people located between Salt Lake and. Provo.

In the year 1856 he was called by Bishop Blackburn to help build a road into Rock Canyon.

In 1857, while Johnston's Army was invading Utah, President Young made a call for help to blockade the road in Echo Canyon to prevent further invasion of their home and property. Grandfather John was ready and gave valuable assistance. During the Indian War, known as the Walker War, grandfather gave service without fear of the outcome. He was among the bravest in defending the losses of the women and children through their having lost husband and father in the conflict. The Indians were very cunning in their warfare and it was necessary to study their habits; this Henry John did and by knowing just how and when to set, he saved many a life that would otherwise have been lost. He accomplished these acts on numerous occasions, but only at the risk of his own life.

In the year 1858, he was called to answer the final summons. He was needed for a greater work. Thus, while still a young man of only fifty seven years, he was forced to leave the good work he had begun to others. He was not permitted to see the spot in the Desert, known as Utah, blossom out in all its beauty and glory. We know that a work so nobly begun would have continued to greater achievements had he been permitted to continue this life and we trust that peace and happiness are hand in hand with what his memory has left us.³

¹ Most likely this was actually in 1855 soon after Henry's arrival in Utah.

² This would have been the winter of 1855-56.

³*Biography of Henry John Pioneer* by Martha Jones

It is believed that **Henry John** died August 23, 1858, in Provo and was buried in Provo, on “Temple Hill”, which designation was given to the hill area where the Maeser Building on the Brigham Young University Provo campus now stands.¹

Henry John and Jemima Griffith

Henry John’s parents, **Henry John** and **Jemima Griffith** were married on November 20, 1800, in Whitchurch, Pembroke, Wales by John Roberts, Vicar Curate of the parish church. Henry John, (Sr.) was christened on September 2, 1775, also in Whitchurch. His parents were **Richard John** and **Mary Richard**. His wife, **Jemima**, was born in 1774 to **John Griffith** and **Martha Griffes**². **Henry** and **Jemima** had nine sons and two daughters.

Henry John and Jemima Griffith’s Children:

Henry	b. 1801
David	b. 1803
William	b. 1805
Thomas	b. 1806
John	b. 1809
Benjamin	b. 1811
Mary Elizabeth	b. 1813
Joseph	b. 2 June 1815
Dan	b. 1818
Morris	b. 1821
Martha	b. 1823

Our ancestor, **Henry John**, (Jr.) was their oldest son, and we have already told of his birth and life.

Their next son, **David John**, was born in 1803, in Whitchurch, and married Elinor Rees on March 7, 1822, in St. David’s, Pembroke, Wales.

Another son, **William John**, was born next in 1805 in nearby Caerfarchell. He married Martha Morgans on December 29, 1831, in Whitchurch.

A fourth son, **Thomas John**, was born in Caerfarchell in 1806, and married Margaret Thomas on March 8, 1832, in St. David’s.

Another son, **John John**, was born in 1809 in Pembroke, followed by a sixth son, **Benjamin John** in 1811 in Hayscastle, Pembroke.

¹ The area where the Maeser Building is now located was used as a cemetery for some of the early pioneers. By 1880, that area was declared unfit to be used as a burial ground due to the sandy nature of the soil. Apparently graves would cave in before the burial could take place. In December 1889, Provo City passed a resolution to move the remains of those buried on “Temple Hill” to the Provo Cemetery, but the grave markers had deteriorated to such an extent that identification was impossible for most of the remains and they are now in unmarked graves.

² Some sources give her name as Martha John.



St Mary's Chapel located at Haycastle. Benjamin John, son of Henry and Jemima was born in Haycastle and may have been christened here.

(http://s0.geograph.org.uk/geophotos/01/24/85/1248562_4bfe4e1b.jpg)



Wooded valley near St. Elvis Farm (<http://www.geograph.org.uk/photo/519035>)

Mary Elizabeth John was married near here.

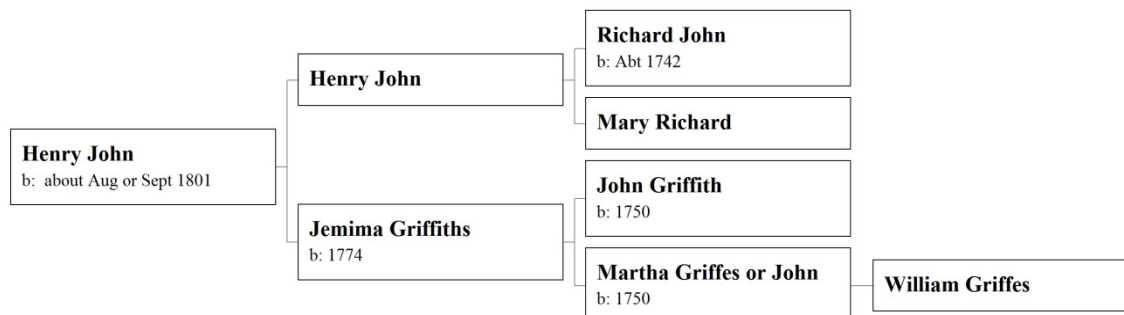
After having six sons, Henry and Jemima John finally had their daughter, **Mary Elizabeth John**, who was born in 1813 in Pembroke Dock, Pembroke, Wales. She married Thomas Mortimer on April 13, 1835, in St. Elvis Parish, Pembroke, Wales.

Mary was followed by another son, **Joseph John**, who was christened June 26, 1815, in Rhodiad Ebenezer, St. David's Parish, Pembroke. He married Jane Mathias on June 20, 1839, in St. Elvis Parish, Pembroke, Wales.

A son, **Dan Jones**, was born in 1818 in Caerfarchell, Pembroke, followed by their ninth son, tenth child, **Morris John** in 1821, born in Marthy, Pembroke, Wales. He married Cecelia Huzzey on May 25, 1848, in Whitchurch.

A second daughter, **Martha**, Henry and Jemima's eleventh and last child was born in 1823 in Pembroke. She may have died as an infant, as no records of her adulthood have been found so far.

Jemima Griffith John lived to the age of seventy five. She died on November 17, 1849, and was buried on November 20th in Whitchurch, probably in the churchyard there. We're not sure when **Henry John** died, but in the 1851 census he was listed as being seventy seven years old, a land proprietor, living with his daughter **Elizabeth Mortimer's** family in Carvarchell.



At this time, we think the father of **Henry John (Sr.)** was **Richard John**, born about 1742. In June 1765 he married **Mary Richard**. There is a Richard John who was buried in St. David's Church on April 11, 1793, and another Richard John buried March 23, 1807, at nearby Whitchurch. At the present time we aren't sure which one belongs to our family. Another reason we're not sure about this is that in the 1861 census Henry John says he's from Nevern, and Richard John was not from Nevern. Perhaps new information will someday clarify these issues.

Jemima's father, **John Griffith**, was born in 1750 in Pembroke, and married **Martha John** on December 4, 1770, in Harverfordwest, Pembroke, South Wales. Martha was born in 1750 in Pembroke.

Keeping up with the Jones's

Chapter Six

John G. Jones: Wales to the U.S.A.

John G. Jones states in his autobiography:

*February 9, 1852 I was married to **Mary John**, daughter of Henry and Margaret John. As Henry John's wife had recently died, we made our home with him until he and his son Daniel came to America in March 1853.¹*

...While we remained in Wales our home² was used for the Saints meetings and a resting place for the Elders....

*April 28, 1853 our first child was born and we named her **Adelaide**. She brought much joy to our heart.³*

In November 1853 John wrote in his journal:

I spent this month in serving God, I visited all the Saints who were under my care, all were well apart from two brethren.

In December he added:

So too this month. So I am able to praise God for his goodness toward me and my family who was with me when I was in trouble, and walking in the midst of the arrows of Hell which thirsted to overcome me on my journey, but through the strength of my Father who is in Heaven, I overcame.

When standing in the need of wisdom I turned to my Father and asked him for it, he gave it to me. When I was in darkness he gave me light. And when I was troubled, he comforted me. When I sought health, I received it. I grew courageous for the faith and I kept it. Thus have I spent this year in the kingdom of God. When I asked, I received. To God be the glory and the power. Amen.

¹ *A Brief Biography of the Life of My Father and Family* by John G. Jones.

² Probably the Henry John home on Gwern Street in Aberystroth, Monmouth, Wales.

³ In his Journal John says: Adelaide was born in Sirhowy, parish of Blaina, South Wales, April 28, 1853, on Thursday evening at half past eleven at night in Monmouthshire.



General Picton Inn in Sirhowy Wales



Sirhowy Wales

John G. Jones mentions in his journal that he lived in Sirhowy and did missionary work there. LDS Church meetings were held in the General Picton Inn in Sirhowy. The building is still standing but is now a private residence. (Photos from Welsh Mormon History .org website)



Sirhowy River. Ebbw Vale or in Welsh *Glyn Ebwy*, Blaenau Gwent, Great Britain.
(Photo by Sally Lloyd Britain <http://www.geograph.org.uk/photo/507353>)

We now continue from John's autobiography:

For five years after my baptism while I remained in Wales, it gives me great pleasure to say, that I was diligent in the spreading of the Gospel by preaching, distributing tracts, and conversation. My wife also took an active part in this respect with me, and we had the privilege of bearing our testimony to thousands of people. We met many of the rebuffs given the Elders but our faith did not falter as we knew the Savior had met just such things for the Gospel's sake. One day in tracting I went to a house where a number of Baptists were gathered, I had been to the house on previous occasions, so the name of Mormon was given me when introduced by the man of the house. This I enjoyed very much as it saved me the trouble of doing so. The minister being present, he immediately began to upbraid me in a very harsh language, saying, for the people not to listen to or have anything to do with me. When he stopped I attacked him for approaching a stranger in such a manner. I offered to discuss the principles of our faith with him, as he called us fools and unlearned, etc. To give him the privilege of introducing his belief before the company and then I would introduce the principle of our belief and let the company be the judges on the result, but in doing so we must take the scripture for our argument. Then he screamed at the top of his voice five or six times "No, No, No, it is no use to talk to the Latter-day Saints, (which he

called us this time) for they have all the scripture at their tongues end.” Then the man of the house and all present said my proposition was fair and the minister ought not to back down in as much as he had started the conversation. But they were unable to prevail upon him to meet me. I then bore my testimony to all present and they gave good attention to what I said. I told them that I knew that the principles of the Latter-day Saints were from God and would bring salvation to all present who would obey them.

I went to hear this minister preach that night but my presence so overcame him that he had to close without saying much.

Journey to the U.S.A.

March 1854 we started on our journey for the United States of America. Owing to the ship with which we were to sail being taken by the English Government to carry troops to Russia to serve in the “Crimean War” we were forced to remain eleven days at Liverpool and take ship Marshfield. April 1, 1854, she moved out of dock in to the river and there anchored eight days then left for New Orleans, USA. The first two weeks we had very rough weather. Other complications set in besides sea sickness, with me, and I was nigh unto death. The Lord was with me and heard and answered my prayers so much that I was healed of my sickness. The other five weeks the weather was beautiful and all enjoyed themselves very much. There were two births but no deaths upon the ocean.

The Saints numbered 400 souls and were under the direction of President William Taylor.

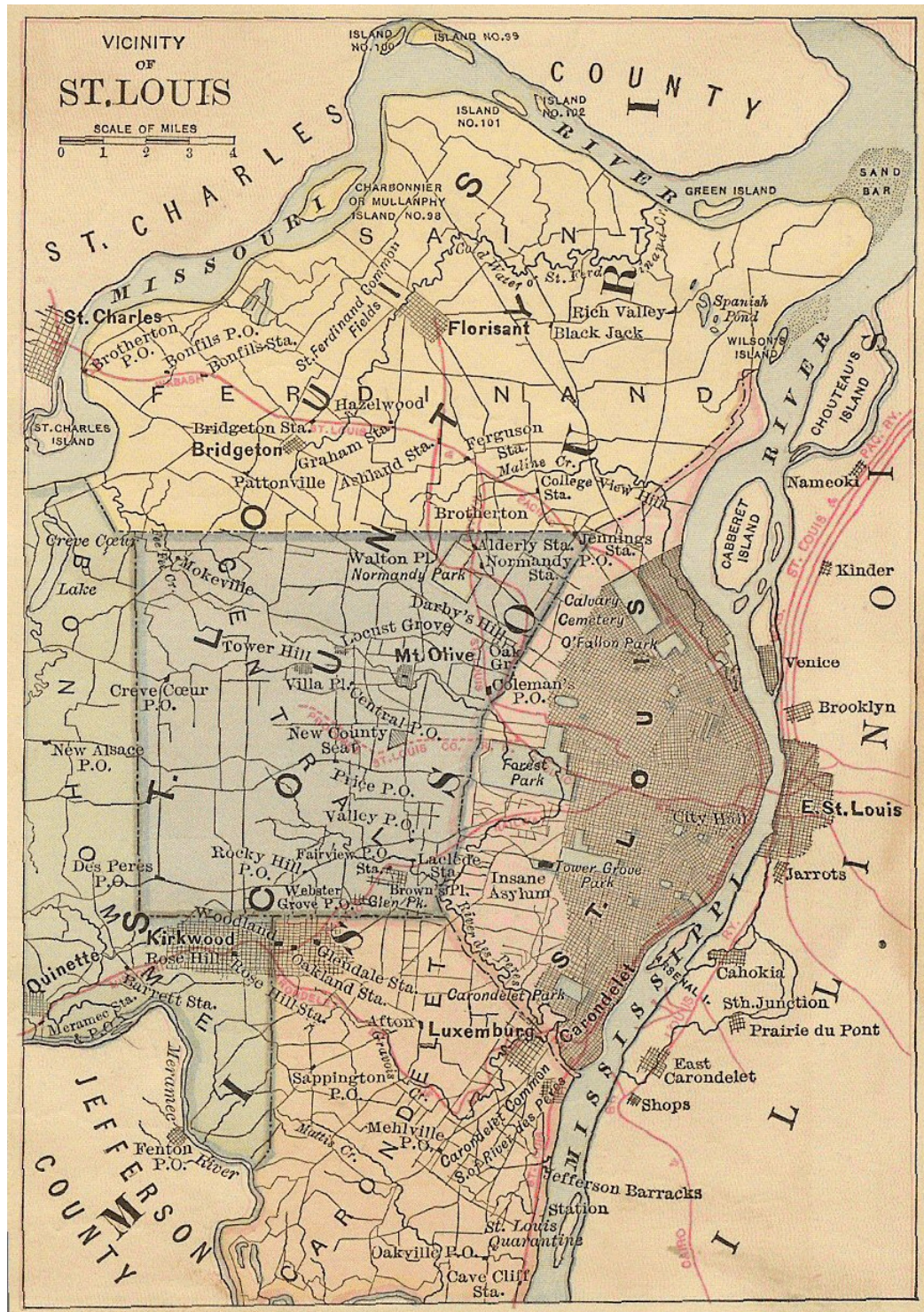
We held regular meetings on board the ship and a number of the sailors were converted to the Gospel on this trip. They were baptized and came to Utah with the saints.

We landed at New Orleans May 29, 1854. Many crowded upon the boat to see the peculiar Mormons. From the appearance of the intruders I judged that they were not the best class of men.

June 1, 1854 we sailed up the Mississippi on the ships James Robb and Grand Turk and June 7th we landed at quarantine quarters, three miles from St. Louis. Here we were retained six days on account of the false report being circulated that the saints had taken the Cholera. We landed in St. Louis June 13th where my father-in-law [Henry John] met us. He hauled us to a place called the “Top of Hill”, near the Gravois¹ at the outskirts of what was then the city.²

¹ The Gravois he mentions was most likely the Gravois Coal Mines near St. Louis, which is listed as a forgotten town in St. Louis City, not Gravois Mill which is between St. Louis and Kansas City, quite a distance away. There is a Gravois Creek, Gravois Park, and Gravois Avenue, in St. Louis, taking their name from the French word for gravel. “The city” he refers to must be St. Louis, which by 1850 was the second largest port in the country according to tonnage, with a population in 1850 of 77,860 and by 1860 over 160,000 residents.

² *A Brief Biography of the Life of My Father and Family* by John G. Jones.



Vicinity of St. Louis in 1883 (Contributed by Terry Harmon, Granite City, IL to <http://www.usgennet.org/usa/mo/county/stlouis/stlvicinity1883.htm>)

John G. Jones and his family lived here when they first came to the United States. Notice Gravois Creek in the bottom center of the map, south-west of St. Louis (going through the first "E" of CARONDELET). Gravois is French for "gravel".



Modern map of St. Louis with the red area showing the location of the Gravois Coal Mines where John G. Jones and Henry John mined when they came to the United States. It is bordered by Kingshighway, Arsenal St., Grand Blvd. and Gravois Ave. This area was settled beginning in 1820 by miners from Wales and England; joined after 1850 by German immigrants. This area was mined for coal from the 1820's to the 1880's. Today this area is the Grand-Oak Hill neighborhood of St. Louis.¹

From St. Louis the family moved to Colchester, Illinois, a small town east of Carthage, Illinois where the Prophet and President of The Church of Jesus Christ of Latter-day Saints had been killed by a mob just eleven years before.

Later in his Journal, John G. Jones wrote more about this time:

I take up the pen to write my story and my family's before coming to this place. I left the land of my birth in the year 1854 on April the 8. We sailed from Liverpool river [the Mersey] to the Irish Channel and to the ocean the next day. When we started to sail successfully, and after voyaging seven weeks and two days the pilot came to the ship and guided the ship to the River Mississippi where we were tied up to the steam ship which pulled us up to Orleans in the morning about eight o'clock on the 29th of May 1854 and we were two more days in the ship. Then we left for a steam ship to sail to St. Louis, Mo., and in a journey of 6 days and 6 nights we arrived within three miles of Saint Louis.

Here we were taken from the boat to another old boat which was moored at the side of the river to receive the sick, although none of us was sick, but because the government asked the Saints to do so because of their

¹ Information obtained from a librarian in St. Louis who found the information in Mary Joan Boyer's *Old Gravois Coal Diggings* (1968) and *Where we Live: A Guide to St. Louis Communities* (Missouri Historical Society Press, 1995)

hardness toward the Saints and because God was pouring his judgments on the inhabitants [to the South] and some of the first emigration of Saints died in their midst, Satan placed in their hearts that it was the Mormons who had brought the plague into their midst. Because of this it was put into effect that the Saints' emigration could not go into the town, except the odd one through the doctors' permission, and those who intended to stay in the place.

We stayed here till the 13th of June 1854, when our father, or my partner's father, came to fetch us, it was to meet us that he came here. The name of the place was Bloody Island or others called it "tight current" [this could be a rather ruder name, as "tin/tyn" means "backside"]. We had to go all through this day. And since we were not able to go to the Valley this year, we settled outside the town, about three miles, a place called Gravois. We stayed in this place about three years, but my father-in-law stayed only a year here with us. He left and made his journey to the Great Salt Lake Valley where he remained until his death in the year 1857 in April, about the last part of the month.

My family and I moved to the state of Illinois, McDonough County, to a place called Colchester in 1857. There was no branch of the Saints here when we came to the place. This caused me to be deprived of meetings. I and three other brothers wrote to the Bishop of our branch about the nature of the place. He visited the president of the conference. They wrote to me to establish a branch in this place, which I did in July. I stayed here presiding until my family and I started our journey to the Great Salt Lake Valley. Benjamin Lloyd and his wife and mother were with us as fellow-travelers from this place.

We were much troubled by our enemies when we were beginning our journey. We began our journey on Friday morning, May the 13, 1859. And the enemy hindered us two days through deceit and hypocrisy and men requiring us to pay money which was not owing. This was a plan by the enemy to hinder us but it did not succeed, only for two days. It cost us a bit of money but God was on our side and we were freed. And we took our journey again and made our way through the state of Iowa and after travelling for about three weeks and four days we reached Florence, Nebraska Territory, where all the Saints who were going across the plains were gathered to be arranged into companies according to the instructions of the presidency. Here we were assigned to the company of Edward Stevens or in other words, to be under his leadership.¹ And on the 26 of June 1859 we began our journey across the plains.

The emigration records show **John Jones**, age twenty three, listed as a "collier" (coal miner) sailing from Liverpool, April 8, 1854, with his wife **Mary**, age twenty two, and daughter **Adelaide**, age eleven months. There were three hundred and sixty six Saints on board, and after arriving at New Orleans, they proceeded up the Mississippi River on the two ships mentioned above.

¹ Mary's obituary says they were in William Taylor's Company.

At Saint Louis, “The Gateway to the West,” the company of Saints then took three steam boats farther up the river to Kansas City, Missouri and began their trek to Utah. John G. Jones and his family stayed behind with Mary’s father, **Henry John**. John and Mary lived in the area for several years while working to raise money for the rest of the journey. Although they were ready to travel to Utah in 1857, he was advised not to due to Johnston’s Army.



John G. Jones, the Patriarch

After arriving in America, **John G. Jones** tried to find more information about his father, **David Jones**, who had come to America in 1848 to raise money so the rest of his family could join him. John went to the coal mines where his father had worked, but no one seemed to know what had happened to the money he had been saving.

John G. Jones continues his own story:

In 1855 my father-in-law [Henry John] immigrated to Utah. August 6,

*1855 our second child was born and we named him **John**¹. He was a fine child. He died of croup October 31, 1856, and was buried November 1, 1856 at the County Farm Burial Ground², Gravois.*

About this time I bought a coal pit which did not prove profitable to me as it had been worked to its limits before I purchased it. Being sold to me on misrepresentation I got my money back with the aid of Judge Johnson.

While repairing timber here in the coal mines, a boy by mistake shoved a car into the open pit where I was working, by some unseen power I was pushed to the floor and the car passed cutting my shoe and sock from my foot, but not injuring my body. This greatly surprised all in the mine that I was not killed. Thus again did I greatly rejoice for the protection of my Heavenly Father. My testimony was greatly strengthened as I escaped with only a bruised foot where I might have had a mangled body.

April 20, 1856 I was ordained an Elder in The Church of Jesus Christ of Latter-day Saints by Richard Evans at Gravois, St. Louis, Missouri, and placed to preside over a district of Saints. I remained in St. Louis until the spring of 1857, then I moved to Coalchester³, Illinois eight miles from McComb⁴-McDonald County. By the instructions of President Orson Eldredge of St. Louis Stake I organized a branch of the church at Coalchester and presided over it until I moved to Utah in 1859.

*August 30, 1857 in Illinois our third child was born and we named her **Mary Ann**.⁵*

The month of June 1859 found us on the old trail of the Latter-day Saints going from Coalchester to Florence where we joined the company under the leadership of Edward Stephensen⁶, and crossed the plains, landing in Salt Lake City, September 16, 1859. The many incidents that happened to the saints in general on the plains were our common fate, but the feeling that time and space will not permit them retold here.⁷

According to one family historian⁸, when John G. Jones arrived in St. Louis there was a shortage of wagons due to the Gold Rush going on in California, so he built his own wagon to carry them across the plains. He may have also used this wagon to move his family from Gravois in St. Louis, Missouri to Colchester, Illinois, as that was the common means of relocating at that time.

Colchester was only a short distance to the east of Carthage, Illinois, where the

¹ According to the Journal of John G. Jones, this child John was born at 4:10 p.m. in Saint Louis, Missouri.

² The location of the County Farm Cemetery is unknown, but is listed on cemeteries in the St. Louis area.

³ Correct spelling is Colchester. Coal was discovered in Colchester in the 1850's, however the town was not named after coal, but was named after Colchester, England.

⁴ Correct spelling is Macomb, McDonough County, Illinois.

⁵ Journal of John G. Jones: "Maryann was born August 30, 1857 at half past two in the afternoon in Colchester, Mc Donn. Co., Illinois, U.S."

⁶ Or possibly Captain Edward Stevenson or possibly Edward Stevens.

⁷ *A Brief Biography of the Life of My Father and Family* by John G. Jones.

⁸ As told by Deloris Jones in September 1981.

Mormon Prophet Joseph Smith had been killed by a mob eleven years before. Undoubtedly John and Mary felt uneasy living there as hostile feelings towards Mormons were still widespread among the people. They may have even worked among those who bragged about being part of the mobs that drove the Mormon's from Nauvoo, the "City Beautiful" the Mormons had built out of the swamps of Commerce, Illinois.

Crossing the Plains

After living in Colchester for two years while **John G. Jones** served as Branch President of The Church of Jesus Christ of Latter-day Saints, they were finally ready for the continuation of their westward trek.

John G.'s brother **Shadrach** and his wife **Mary** arrived from Wales in time to travel to Utah in the same pioneer company with them. They all traveled by ox team and wagon across the plains to Utah, having with them the two young daughters of John G. and Mary John Jones. Some sources say that while crossing the plains, Mary gave birth to a son, **Samuel Jones**, who died before they reached Utah.

It seems a little odd that John G. Jones didn't mention that in his journal, since he wrote about the births of his other children who were born before their arrival in Utah. However when he said, "The many incidents that happened to the saints in general on the plains were our common fate." He could have been referring to the birth and death of a child, and his journal was written several years after this took place. In his autobiography he says, "Between the years 1859 and 1876 were born to us six sons and two daughters, making eleven children in the family." This would not include a child born while crossing the plains.

One of the family researchers, "J" Petty Jones, was not able to find any mention of this child's birth or death in the records of the Edward Stephenson Company. This leads us to question whether or not there was a Samuel born to this family. However in *A Brief Biography of My Mother Mary John Jones* the author says Mary had twelve children, which would include the baby Samuel who died crossing the plains. The obituary of Mary John Jones also says she had twelve children. At any rate, Samuel's temple work has been done, he is sealed to them, and only sometime in the hereafter will we have a sure knowledge of the facts.

Keeping up with the Jones's

Chapter Seven

The John G. Jones Family in Utah

When **John G.** and **Mary** left Wales, they had one daughter, **Adelaide**. After arriving in St Louis, Mary gave birth to a son they named **John**, who died just over a year later. Another daughter, **Mary Ann Jones**, was born in Illinois, and accompanied them to Utah. The son **Samuel** we mentioned earlier may have been born and died in 1859 on the trek to Utah; thus they arrived in Utah with two young daughters.

Mary looked forward to meeting her father, **Henry John**, once again. Imagine her sorrow when she was told her father had passed away the preceding year – no one had informed her of his death! Still suffering from the loss of her baby, the hard rigors of the long journey from Illinois to Utah, and then hearing the news of her father's death was almost more than she could bear. This was such a severe shock that Mary became very ill, to the point of being near death's door herself. The family remained in Salt Lake City for about one month while John worked on the stone wall on the east side of the temple. As soon as Mary was well enough, they moved to Provo where they spent the remainder of their days, settling in the Provo Fourth Ward at 200 North 100 East.

John G. Jones continues his story:

While I was in Salt Lake City President Brigham Young employed me to assist in constructing the wall around the block east of the Temple.

My family and I moved to Provo October 1859, purchasing a quarter block from George M. Giles for a home for us. We still own the ground.

Under the hands of David Curtis I was ordained a Seventy December 6, 1859, and was assigned to the twentieth quorum.

Being a mason by trade I have taken a very active part in aiding to construct the leading buildings and enterprises in Provo and have held stock and help[ed] to maintain many of them such as the Provo Woolen Mills, East Co-op Store, Exchange, Tabernacle, Brigham Young University, and others that are too numerous to mention. Not alone did full attention to my trade, but

worked at other vocations. The great Provo Bench Canal on the North of Provo river, The East Union Canal south of Provo river, either of which are many miles in length and irrigate thousands of acres of land; I helped to build them from start to finish. Scarcely is there a road in the near-by canyons that did not have me as one of its builders. I learned to till the soil and produce from the earth such as is required to sustain life by so doing. I have taught my sons by practical experience should circumstances ever require, that either of them can produce a living from Mother Earth.

The spinning wheel had its day in our home, as in the home of many of the early saints.

From 1860 to the present time I have never been idle in the church, but always ready to respond to those who are in authority when they have called on me.¹

John G. Jones and **Mary John Jones** received their endowments in the Endowment House on September 7, 1861, and were sealed together the following day, September 8, 1861. Mary had seen this in a dream a year after her baptism. In this dream she saw herself, her husband, and a child standing in a beautiful house; a pleasant gentleman came and showed her about. When Bishop Faucett² came to urge her husband and her to go to the Endowment House to receive their endowments, she recognized him as the man she had seen in the dream so many years before. When she went inside the Endowment House, she recognized it as the beautiful house in her dream, and “knew every room as if she had been there many times before.”³

Mary had never seen a spinning wheel or a cording machine before her arrival in Utah, but she soon learned to operate them both to make cloth for the family's clothing needs. These clothes were made by hand from start (spinning the threads and weaving the cloth) to finish, as there were no sewing machines or electrical machinery of any kind. Dyes were made from sage brush, oak and quaking aspen, using coperus and onion skin to make unfading dyes. She made lye by pouring boiling water over wood ashes, stored in barrels, and let stand until the water was clear. Soap was made from fat and grease. She gathered roots and leaves of certain plants and cooked for greens. Herbs were used for eating, and medicinal purposes. Mary dried berries for winter use, enjoying the fresh ripe ones in season. These were the things all pioneer women learned to do.⁴ One daughter tells us:

Mary John Jones saw the want of bread many times during her first years in Utah, and it was only by the most careful management in saving that she and her husband provided the bare necessities of life. She was of a very independent disposition, she always made it a practice to help herself and family and others whenever she could. A more faithful woman with the sick could not be found; she spent many hours in assisting those in distress, and caring for those who had departed this life. She was a teacher in the Relief

¹ *A Brief Biography of the Life of My Father and Family* by John G. Jones.

² This is probably the same Bishop who blessed many of their children. John spelled his name many different ways.

³ *Brief Biography of Mary John Jones* by Martha Jones, her daughter.

⁴ *Mary John Jones – wife of John G. Jones* written by “J” Petty Jones – grandson – March 23, 1987.

Society for twenty years.

During the early days in Provo the Indians were very hostile to the white people. Mary Jones lived in constant fear, it was surely a great trial for her to be left alone which was quite often. Her husband worked on the railroad as did many of the early settlers and the woman had to struggle with the Indians the best [she] could. Mary always put on her bravest attitude and treated them as tho she was not afraid, but always with a prayer in her heart for divine guidance. She was certainly rewarded for her unbounded faith during her life.¹

On another occasion, as Mary was home alone with the children, she had a small child in her arms when a large, savage looking Indian came to the door. The Saints had been advised to feed the Indians rather than to fight them, and he asked for bread. She had hardly enough bread to feed her children, so she told him she didn't have any bread for him today. Not satisfied with that answer, he was about to push her aside to come into the house when she glanced around and saw a tea kettle of boiling water on the stove. She picked up the tea kettle and told him to leave or she would scald him, which she would have done, but he left.²

The first six years in Utah she never saw a dollar in money but traded the things she made and had for the things she wanted that someone else had.

She was the mother of twelve children, eight boys and four girls. Four of these she was called upon to part with. During these trials she was always the same, patient, and faith abiding woman.

The community in which she lived and worked have surely been benefited by the society of such a worthy pioneer, and her memory carries an influence for good.³

Her grandson, "J" Petty Jones adds:

She spent many hours helping the sick and during one bad epidemic of diphtheria, she worked ceaselessly without contracting the dreaded disease, and none of her children had it. She was a prayerful woman and expressed her thanks to her Father in Heaven for his loving protection at all times.

She taught Relief Society for twenty five years and [was] active in many church activities.⁴

Mary's daughter, Martha, adds this about her mother:

The hardships of the early days in Utah were shared abundantly by Mary John Jones and her family. In those days she was a constant worker among the sick even after a hard day's toil in the fields gathering ground cherries or gleaning a neighboring wheat field. On one occasion she and her daughter were approaching the market with a sack each of ground-cherries

¹ *A Brief Biography of My Mother Mary John Jones* written by unknown daughter.

² From an Autobiography written by Rae Jones November 1, 1933, as told to her by her father John W. Jones

³ *A Brief Biography of My Mother Mary John Jones* written by unknown daughter.

⁴ *Mary John Jones – wife of John G. Jones* written by "J" Petty Jones – grandson – March 23, 1987.

on their head when who should they meet but President Brigham Young, Heber C. Kimball, A. O. Smoot, and some others. As they approached President Young said, "Well, Sisters, taking your hard earnings to get new clothes?" – and they had to drop their sacks and shake hands with them all. When she came home she still had the blush on her cheeks, for she was naturally proud and independent. She would make "gaters" as they were called, out of pieces of her husband's trousers, have soles put on at the shoemakers then would loan these around to be used at the dances when she could not go herself.

On one occasion she traded her labor in spading a lot for that of [a] seamstress who was engaged to make some clothes for the family.

Indians always frightened her and she never lived to see that fear leave her.¹

¹ *Brief Biography of Mary John Jones* by Martha Jones, her daughter

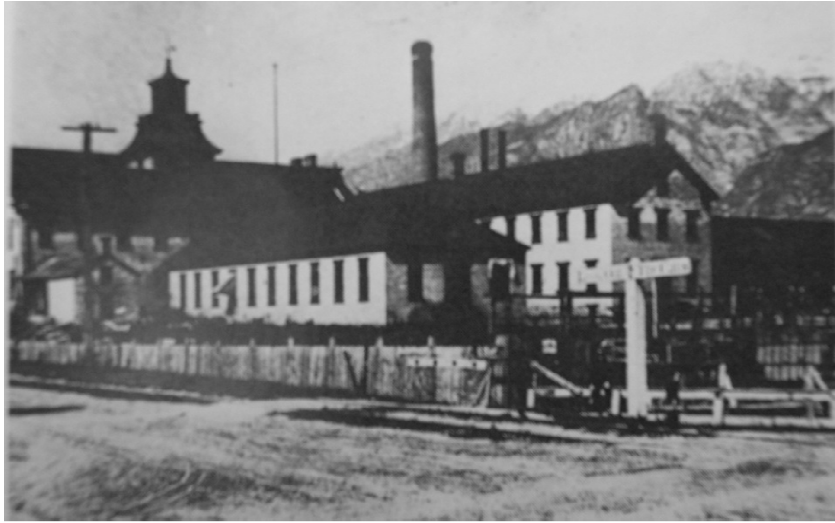


Mary John Jones, 1832-1886, active church worker, Provo pioneer of 1859.
(Photo in Pioneer Museum, Provo, Utah)



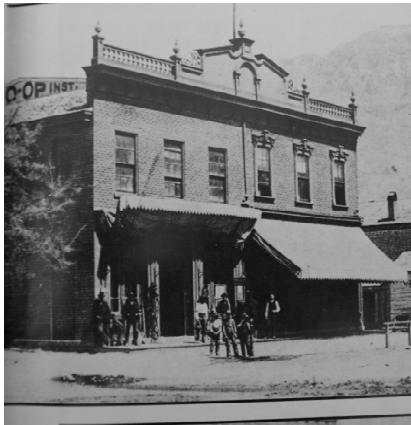
John G. Jones, 1830-1914, church and civic leader, contractor and builder
(Photo in Pioneer Museum, Provo, Utah)

Some of the Buildings John G. Jones Helped Build in Provo:



Provo Woolen Mills established in the early 1870's

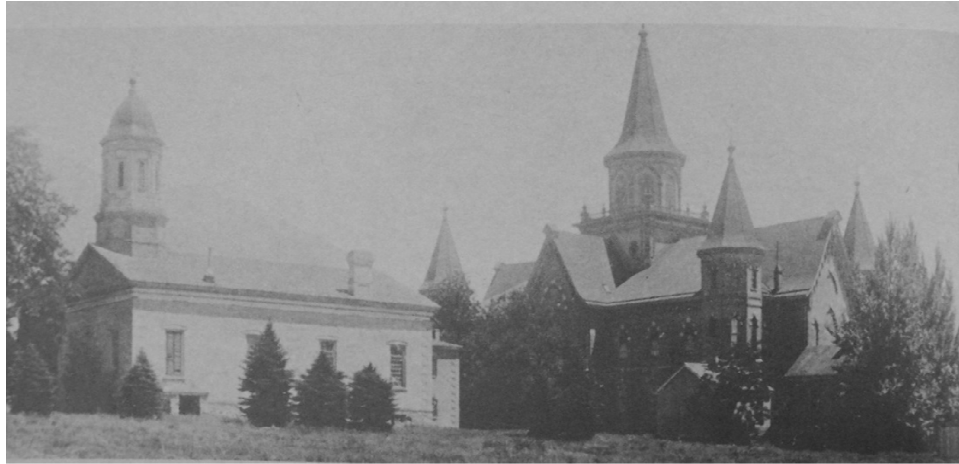
(Photo from the book, *Provo, A Story of People in Motion* by Marylyn McMeen Miller and John Clifton Moffitt)



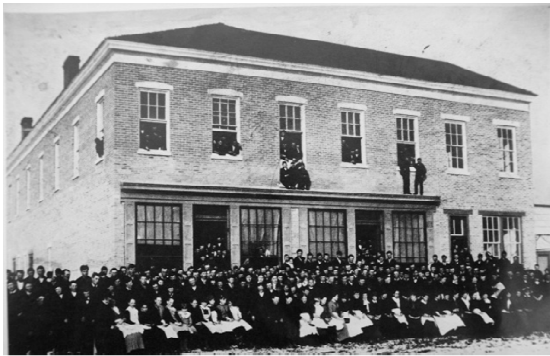
Provo East Cooperative Institute (Provo Co-op) stood on the corner of Center and J (now University) Streets. The west side of the building was built in the early 1870's and the right half was added in 1880. The top cornice was added to attempt to bring both sides together. The co-op failed in 1895.

(Photo from the book, *Provo, A Story of People in Motion* by Marylyn McMeen Miller and John Clifton Moffitt)

John G. Jones Helped Build these Provo Buildings:



The old Provo Tabernacle is on the left, with the new Provo Tabernacle on the right. The tower on the newer (right) tabernacle was removed in 1917 as it was causing the roof to sag. The bell that used to hang in this tower became "The Old Y Bell" on BYU campus. (Photo John Bun Taylor)



Original home of Brigham Young Academy, The Lewis Building built in 1867, at the north-east corner of Third West and Center St. A fire destroyed this building in 1884.



Brigham Young Academy's 2nd home. This building was finished in 1891 on North J St. which soon came to be called Academy Ave. and later University Ave. It is now a library.

Children of John G. Jones and Mary John:

Adelaide	b. 28 April 1853
John	b. 6 August 1855
Mary Ann	b. 30 August 1857
Samuel	b. July to September 1859
David Henry	b. 8 September 1860
Daniel	b. 6 October 1862
Eleazer John	b. 24 January 1865
Martha Jamima	b. 6 April 1867
Shadrach Harris	b. 1 April 1870
Elizabeth	b. 13 April 1872
Thomas William	b. 10 April 1874
Benjamin	b. 8 March 1876

John and Mary's oldest daughter, **Adelaide Jones**, was baptized in Provo on January 23, 1861, by Bishop W. Foset¹ and "sustained" or confirmed by Bishop W. Foset and I. Bunel or Bcenai. **Mary Ann Jones** was baptized September 27, 1865, by John W. Turner. She was "supported" (confirmed) by Brothers Gillespie and W. Lewis, Brother Lewis acting as voice.

After their arrival in Provo City, Utah County, Utah Territory, eight more children were added to John and Mary's family, beginning with **David Henry Jones** (named for both grandfathers). He was born September 8, 1860, at six in the afternoon in a little two-roomed house on the corner of 100 East and 300 North. He was baptized in Provo on June 13, 1869 by his father, John G. Jones and was "supported" (confirmed) by Henry Rogers and Harvey Cluff. David Henry Jones lived to be seventy two years old, entering his final rest April 12, 1933.

His birth was followed two years later by the birth of **Daniel Jones**, born at ten in the evening on October 6², 1862, who passed away two and a half years later on May 17, 1865, in Provo.

John and Mary's next son, **Eleazer John Jones**, was born January 24, 1865, also in Provo. He was baptized November 29, 1873, by his father John G. Jones and "supported" (confirmed) by Bishop W. Folet³ and Henry Rogers. He lived a long and full life (until May 15, 1940).

Martha Jamima Jones was born April 6, 1867, and lived to be over one hundred years old, passing away December 15, 1967. Presumably she was named after her mother's grandmother, Jemima Griffiths.

Shadrach Harris Jones was next, with the birth date of April 1, 1870, living until January 9, 1966. The next child was **Elizabeth⁴ Jones**, born April 13, 1872, who passed away June 23, 1959.

Thomas William Jones was born on April 10, 1874. He had a mysterious death on December 5, 1913, in Ogden, Utah. Although he died in Ogden, he was buried in the Provo Cemetery.

The youngest child, **Benjamin Jones**, was born March 8, 1876, at 2:40 p.m. When he was eight days old he was given a name and a blessing by his father, John G. Jones. Benjamin passed away at the age of thirteen on May 26, 1889.

All of these children who lived in Utah are buried in the Provo Cemetery except for **Eleazer John Jones** who is buried in the Ogden City Cemetery with his wife's family.

John G. Jones continues with his life story:

¹ Possibly Faucet, Fosset, or even Follet.

² John G. Jones has Daniel's birthdate as Oct 8 in his journal.

³ Probably the same as Bishop Foset or Faucett

⁴ Elizabeth went by the name *Lizzie*. She never married, but had a son, Lewis Jones. The father was John Meldrum (the husband of her oldest sister Adelaide) who put a handkerchief over Lizzie's nose containing ether to knock her out. While Lizzie was unconscious he raped her. He was a religious man and felt such remorse over what he had done that he committed suicide. The family never spoke much about this, but a written account was passed down through the maternal lines in the author's family

Between the years 1859 and 1876 were born to us six sons and two daughters, making eleven children in the family. In 1875 I erected as a home what was considered at the time one of the most modern brick dwellings of Provo City.

I was called to preside over the first district of Seventies in Provo, and was set apart for this by Karl G. Maeser. The Seventies were divided at that time into two districts called the first and second. In the spring of 1878 I was called to be one of the Presidents of the twentieth quorum but as I received a call to go on a mission my ordination was postponed until my return. On the 5th of May 1878 I left for a mission to my native land "Wales." My missionary experiences were a pleasure to me. I bore my testimony to thousands of people and had the pleasure of leading many down into the waters of baptism. During the last year of my labors in Wales I was placed in as President of the Welsh conference, and on returning home in 1880 I was president of the company of Saints immigrating to Utah on board the ship Wisconsin on June 5th.

August 24, 1883 I was set apart as one of the Presidents in the forty-fifth quorum. I worked in this capacity until 1902. I was set apart by Joseph W. Young one of the first Presidency having been transferred from the twentieth quorum to the forty-fifth. I was acting senior President of the forty-fifth quorum of Seventy from 1894 to 1902 on account of President S. S. Cluffs' hearing being so bad that he was unable to act.

*There is no flock, however watched and tended,
But one dead lamb is there,
There is no fireside, how soe'er defended,
But has one vacant chair.*

*In 1865 we mourned the loss by death, of our son **Daniel**. He was laid to rest in the Provo City Cemetery. In 1883 we placed in the cemetery our daughter **Mary Ann**, the wife of Richard J. Nuttall. In 1886, September 27th, came the greatest trial of my life when my dear **wife** and companion was taken by death from me. May 5, 1889, my youngest son **Benjamin** was stricken by death.*

*In all our sorrow and trouble
We look to the great beyond for consolation
And receive it only thru the Holy Ghost.
Why should we mourn for death is sweet,
To the soul that dies in Jesus love,
Tho called to part, we soon shall meet,
In holier happier realms above.¹*

His daughter Adelaide tells us:

During the year 1871 while father was teaching the boys to cut hay

¹ A Brief Biography of the Life of My Father and Family by John G. Jones.

with a scythe, one of them accidentally swung the scythe before father was a safe distance with the result that his leg was struck just above the knee, entirely severing the muscles and arteries. There being no medical help near and as practically all the blood had left his body, his faith in the Lord, which he had learned as a member of the Church of Jesus Christ of Latter-day Saints, manifested itself, and he placed his hands over the wound and in the name of Jesus Christ, and by virtue of the Holy Priesthood which he held, commanded the flow of blood to stop, which it did immediately. The wound healed up, never again bleeding, and no impairment of his ability to walk took place although one doctor said he would never walk again.

[This and other such] incidents strengthened his faith and taught him that the power of the Lord could, and would, be made manifest to those who sincerely desired it. Every time that he was given such support he always remembered to thank his Heavenly Father for it and through this fact he was able to ask the Lord for and receive assistance on numerous occasions.¹



John G. Jones Family

Back row (left to right): Elizabeth, Shadrach Harris, Martha Jamima, Benjamin (deceased, picture inserted), Mary Ann (also inserted), Thomas William

Front row (left to right): David Henry, Adelaide, John G., Mary John Jones (inserted), Eleazer John. Photo apparently designed to allow for insertions of deceased family members.

¹ *Biography of Father* by Adelaide

In a letter dated September 1931, written by David Henry Jones to his daughter Hazel, he identifies himself as the boy who accidentally struck his father's leg with the scythe. He says that he felt his father held this against him for the rest of his life. With the spelling left as in the original, part of the letter reads:

...I was born of goodly parents. A more loving and kinder mother than her could not be found, was trying to do good to all man kind and was loved by all her neighbors. My Father was a good man, but he was a stern man who was always right and every body else was wrong.

My parents quarreled some over the parshality [partiality] shown to my brothers and sisters. My sister Adelaide was always got the faivors with Father my brother Eleazer of the boys.

I at the age of ten in September cut my father's leg the later part of the month, cut by accident in trying to learn to use a cythe. My father always had a grudge against me for it and it seemed to grow among the children against me. Many times I was tempted to go away from home and never return, because every wrong that was done with the children was always blamed to me, when I was as innocent as a newborn baby.

My father often ordered me to leave home, but my mother as long as she lived could see I was innocent, and would stand up for me and plead for me to stay home and be a good boy and not go away. But the final came in 1883 in October. I had been to see my girl and at 5 min after 10 I got home and my father had locked me out. As I turned to leave, my dear old mother heard my footsteps and she jumped out of bed (although my father tried to stop her), and followed me and she pled for nearly 2 hours for me not to go. I finally gave in for her sake. Then I finally decided to go to work for my self and began to make arrangements to do so...

David Henry Jones ended up going to Arizona on a mission and more of his life is shared later on in this book.

Years later, David's mother **Mary John Jones** was thrown from a buggy while on the way home from a funeral. She landed on a rock, sustaining injuries to her head and breaking her back. These injuries proved fatal and she died thirty-six hours later, on Monday, September 27, 1886, at 11:05 p.m. She was fifty-four years old. Her obituary in the *Deseret News* was as follows:

OBITUARY of MARY JOHN JONES

Died at her residence in the 4th Ward in this City (Provo, Utah), Monday September 27th 1886 at 11:05 P.M. Mary John Jones, beloved wife of John G Jones, age 54 years and five months. She was thrown from a Buggy and received injuries to the head and back which were fatal, and she died of the effects 36 hours later.

Deceased was born April 27, 1832, at Dowlais, South Wales. When three years old her mother died leaving her without the tender attentions of a mother. She was among the first of her native land to receive the message of the Latter-day Saint Gospel and was baptized by Phillip Sykes in Jan. 1847 at

Coat Brook Vale, Monmouthshire, England. She was married Feb. 9th, 1852 and with her husband she emigrated to America June 1, 1854 in William Taylor's Co. on the sailing vessel Marchville and in 1859 gathered with the Saints in Utah, in Captain Stevenson's train, arriving in Salt Lake City, late in Sept. 1859, and the following month, moved to and settled in Provo, Utah where she resided and was a faithful and true Latter Day Saint, and gathered around her many warm hearted, and true friends.

Her life being one of usefulness in the Female Relief Society, and among the sick or wherever her labors were required. She was a true and devoted wife and mother. A mother of 12 children, 8 of whom are living, who with her faithful husband deeply mourn her loss.

Funeral will be held in the 4th Ward Assembly Room at 2 P.M. Sept. 29th.

The room was filled with sympathizing friends. Appropriate remarks were made by Elders L. V. Halliday, David John, Andrew Watson, and George Meldrum. At the close of which hosts of friends followed the remains to Provo City Cemetery.¹

Mary's death was certainly a heavy blow to John G. Jones. In a period of six years he lost two children and his beloved wife. His knowledge of the purpose of life and his faith in Heavenly Father's plan for his children must have given him the needed strength to carry on. John was now a widower with six children (ages ten to twenty one) still at home. No doubt he depended heavily on his daughters Martha and Elizabeth to keep the household running as smoothly as possible without a mother there. Life goes on even amid such heartache, and John continues his story:

July 6, 1902 I was ordained a High Priest by President David John of the Utah Stake.

July 13, 1902, I was called and ordained to be a Patriarch, President Joseph F. Smith being mouth; since which time I have given a great number of blessings to the children of the Latter-day Saints. For many years I have desired this latter gift, that before I was laid to rest that I might have the privilege to hold the office of Patriarch and of blessing my children. This being granted my soul is filled with great joy. When I look upon my passed labors it reflects light, joy and happiness inexpressible.²

John G. Jones gave hundreds of Patriarchal Blessings in addition to those he gave to his posterity, and served faithfully in that calling until the end of his life.

John G. Jones Returns from the *Other Side*

Another tragedy struck the family with the death of **Thomas William Jones** (who was living in Ogden at the time) on December 5, 1913, but this led to a marvelous experience as told by **Harold Jones**, grandson of John G. Jones:

¹ Possibly the part about those who spoke at the funeral was added later by one of her children.

² *A Brief Biography of the Life of My Father and Family* by John G. Jones.

I was a small child about six or seven, because I wasn't going to school, so the family took me on the Bamberger down to Provo after they had called to say Grandpa died; this was John G. Jones, the Patriarch.

The Bamberger was an electric train that ran from Ogden to Salt Lake, then the Inter-Urban went on down to Provo. They were owned simultaneously by Simon Bamberger; that was the mode of transportation then.

*My uncle, **Thomas Jones**, had passed away under circumstances that they couldn't explain, or didn't explain. Tom Jones was a brother of my father. He was not too active in the church at the time, but he had been through the temple. He'd been out deer hunting, and came home late that evening.¹ His wife said, "I'll fix you something to eat."*

While she was in the process of fixing him something to eat, he'd gone to bed. She was hard of hearing. She came in the bedroom and he had been shot. They had shot through the bedclothes and through his garments.

They called my father [Eleazer] over, after the body had been taken away. They first called the police, and the police told them to have the body taken to the mortuary but to leave all the bed clothes and everything as was for an inquest the next day. Whether my aunt misunderstood because she was hard of hearing or whether it was on purpose, who is to say; but she washed all the bedclothes before police investigation arrived.

So they buried him as a suicide. But on his garments there was no powder burns. If it was a self-inflicted wound there should have been powder burns on the garments.²

*His wife was **Aunt Suzie**. Aunt Suzie is a nickname like Aunt Mamie. Her name was Susan.*

*In the meantime, **Uncle David**, who lived in Provo, and my Dad were never satisfied with the verdict they had buried my uncle under, so they kept trying to open the case. In the meantime I don't know just how long after he died, I was too small to remember dates, my aunt got married again.*

In the meantime, in the investigation my father found out from the man he [Uncle Tom] had been out hunting with, that his gun [Uncle Tom's] had misfired and lodged a shell in it while they were out hunting. They produced the gun and the shell was still lodged in the gun. But, with my dad and other uncles trying to keep the case open and that – and it was costing them quite a bit – they were making quite a few enemies in the families.

[Now back to] my grandfather: they called up from Provo this day and said that my grandfather had died. My father and mother got ready as soon as they could. I was at home. I wasn't going to school, so they took me down to

¹ He must have left to go hunting early in the morning without breakfast, as the time of death on the Death Certificate is 10:30 AM.

² The Death Certificate states cause of death as "accidental gunshot wound."

Provo with them. We went on the Bamberger, so it would have had to take several hours to go down to Provo on the Bamberger; [to] get ready and go down there.

I remember them taking me in. I went in with my Dad and Mother into the bedroom where they had the body laid out. At that time they didn't take them to a mortuary, they put them in a cool room and opened the windows and left the body in there. And I remember him, I don't remember whether they took the sheet off of him or not, but he laid there with a sheet on him.

I remember that the next morning when I got up, Grandpa was sitting up. And he called the family together and he said that he had been privileged to visit the spirit world. And that there he had met Uncle Tom, and his wife, [John G.'s wife], and a lot of the family that had passed before. And [he told us] what a wonderful reunion it had been. And he said, "I was privileged to come back to tell you not to proceed anymore with trying to find out how Tom died." [He said] it sufficed for the family to know that he didn't take his own life, and that the day will come when someone will confess to the deed.

Now, he didn't promise it would be in this life, most all the people are gone that happened at that time. But he told them that he just had been privileged to come back and that in a short time he would be called home and for them not to mourn for him, that it was one of the happiest places they could ever imagine, and for them to go on and live their lives.

As I remember it was about two to three weeks from then, I don't know just exactly the time because I was too small, and it didn't impress me only these outstanding things on it. Then he passed away."

He said he had been privileged to come back for a specific reason that was tearing the family apart. And he wanted them to just forget it, that Tom was alright. His untimely death had given him a chance to have his place with the family.¹

John G. Jones's great grand-daughter, Rae Stephens Jones Olsen added:

I had heard that Grandpa John G. Jones had been privileged of seeing the other side and had said "If you knew how wonderful it was, you wouldn't mourn for me."

John G. Jones passed away again on March 14, 1914, at nine-thirty in the morning in Provo, Utah. His funeral was held in the Provo Tabernacle, with his burial in the Provo Cemetery. His grandsons served as Pall Bearers. John G. Jones was eighty-three years old when he finished his mission on this earth and went on to join his loved ones who had passed on before. His obituary follows:

¹ Tape recording of Harold Jones after the funeral of Ina Jones September 1981. Recording in author's possession, with a copy in the back of this book.

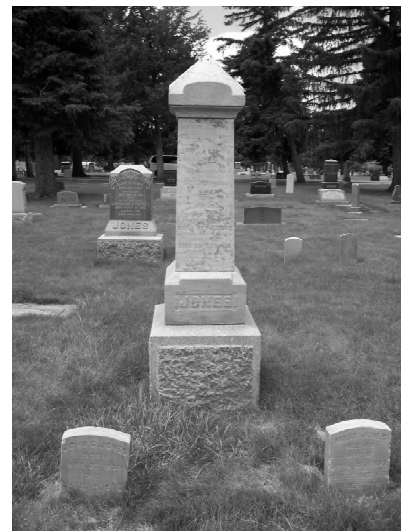
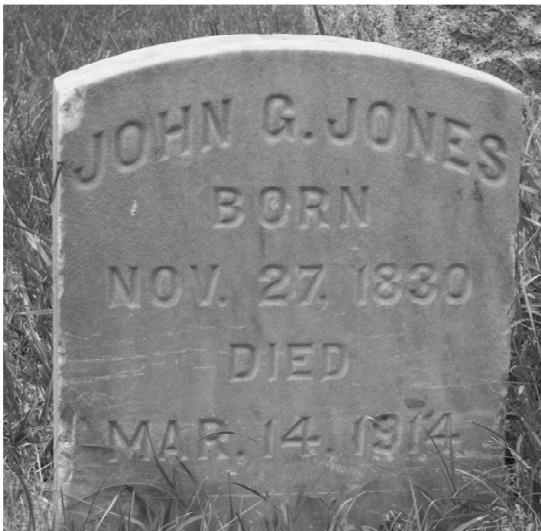
JOHN G. JONES WAS BURIED HERE TODAY
Well Known Patriarch Died at His Home in This City Last Saturday Morning,
March 14, 1914.

Funeral services over the remains of Patriarch John G. Jones of this City were held in the Stake Tabernacle at 2 o'clock this afternoon and many friends gathered at the bier of this much respected citizen. Speakers told of the many splendid qualities of the departed and spoke words of comfort to the bereaved family.

John G. Jones was born in Llanelly, South Wales, November 27, 1830, and died at his home in the Fourth Ward at 9 o'clock Saturday morning. He embraced the gospel in his native land and came to America in 1854, remaining in St. Louis until 1859, when he came to Salt Lake and spent six weeks, after which he came to Provo and made this his home ever since.

For many years Mr. Jones was one of the most active citizens in this section and held many positions of responsibility and trust. In church circles he was prominent and held many offices, the last being that of Patriarch which he held at the time of his death. He is survived by three sons and three daughters. They are: Mrs. Adelaide J. Meldrum, David H. Jones, Martha J. Jones and Lizzie Jones of this City, Eleazer J. Jones of Ogden and S. H. Jones of Provo.

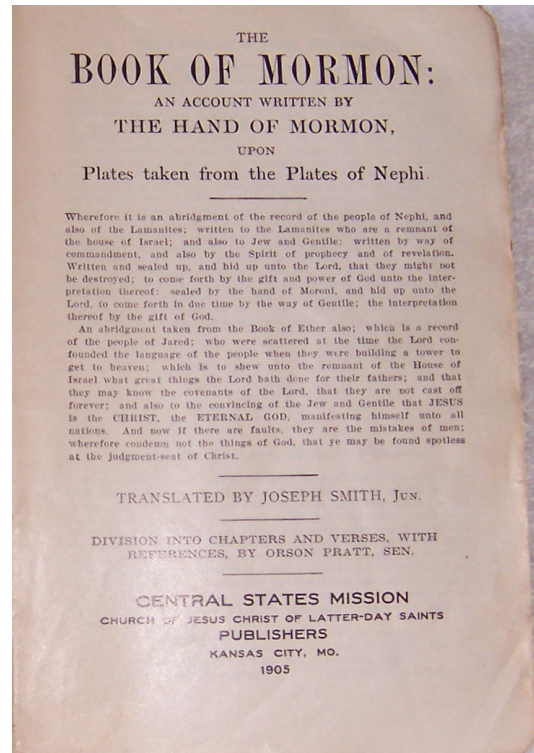
Jones Cemetery Plot in the Provo Cemetery



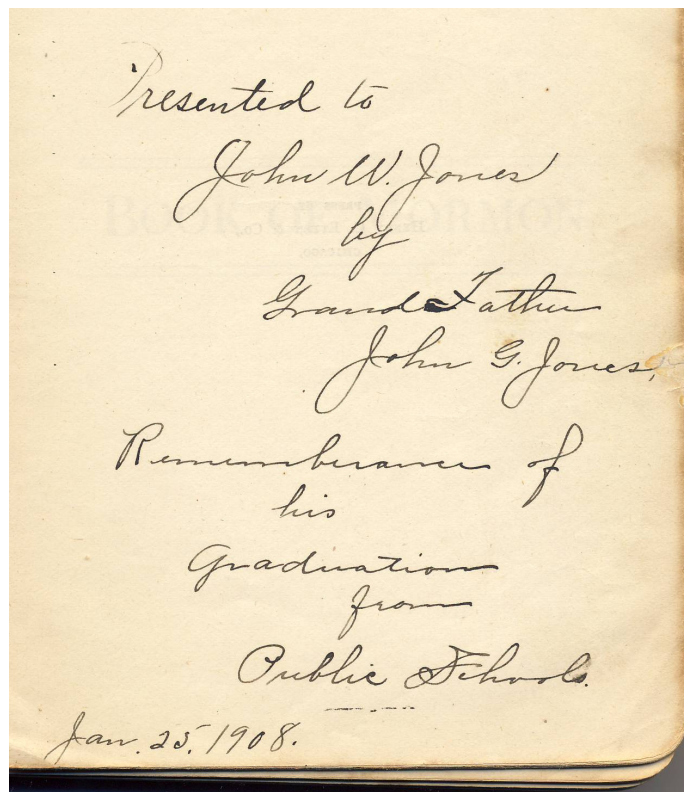
Above left: John G. Jones headstone. Above right: Jones family marker for John and Mary Jones and John's mother Ann Lawrence. (Photos by Janice Williams)

On the tall tombstone marker for Ann Lawrence, John G., and Mary Jones it reads:

*Their toils are past
Their work is done
They fought the fight
And the victory won.*



Book of Mormon given to John W. Jones by his grandfather John G. Jones



Inscription inside Book of Mormon given to John W. Jones by his grandfather John G. Jones

Chapter Eight

Children of John G. Jones



Original framed photo of the John G. Jones family

Back row (left to right): Elizabeth, Shadrach Harris, Martha Jamima, Benjamin (deceased, picture inserted), Mary Ann (also inserted), Thomas William

Front row (left to right): David Henry, Adelaide, John G., Mary John Jones (inserted), Eleazer John
(photo courtesy of Cathy Smith)

Adult Children of John G. Jones

John G. Jones and Mary John had eleven or twelve children¹, only eight of whom grew to maturity. Here we will give a brief history of those eight children.

Adelaide Jones Meldrum

Adelaide, born April 28, 1853, was the oldest child of John G. Jones and Mary John Jones, and was their only child born in Wales. When she was almost one year old, she crossed the ocean with her parents, stopping in Saint Louis, Missouri and Colchester, Illinois for a few years before continuing on to Utah Territory. Once in Utah, her parents settled in Provo. Her parents were among the early converts to the Mormon faith in Wales.

When eight years old, Adelaide was baptized a member of The Church of Jesus Christ of Latter-day Saints, and throughout her life she was a faithful member of that church. As she grew older she worked in the Primary, Sunday School, Mutual and Relief Society organizations of the Church. She taught children both in church and also as a school teacher, teaching school for four years in one room of her father's house. Her faithful efforts never earned her much money, but she was rewarded in other ways.

Her mother taught her to card and spin wool at the age of twelve, but she was too small to reach the top of the spinning wheel, so her mother had a twelve inch block of wood nailed to a plank so she could reach the spinning wheel.

She began her nursing career at the tender age of sixteen when under her mother's direction she assisted her during the birth of her younger brother Shadrach Harris (known as



Adelaide Jones and John B. Meldrum

S.H.). She took great care of both mother and baby. From that time on she was a wonderful nurse among the sick, and also helped prepare the dead for burial. She helped her mother make burial clothing, sometimes using their own clothing or clothing collected from neighbors.



Adelaide Jones
Meldrum holding her
grandchild.

¹ As previously stated there is uncertainty over whether or not they had a son while crossing the plains.

Adelaide was a gifted singer and sang in the Mormon Tabernacle Choir in Salt Lake City under the direction of James E. Daniels and J.R. Weeks.

At the age of thirty-three, on March 20, 1886, she married **John Barkley Meldrum**, a thirty seven year old widower¹ with three sons: **John Forsyth Meldrum**, **George William Meldrum** (who went by Will), and **Frank Walter Meldrum**; and a daughter, **Sarah Erminnie Meldrum** (who went by Minnie). She was a good mother to those children as well as to her own. That September her mother died after being thrown from a buggy while on the way home from a funeral.

On December 30, 1886, Adelaide gave birth to her first child, a baby boy, **John Shadrach Meldrum**, who died the same day.

She had another son, **Thomas Benjamin Meldrum**, on February 19, 1888, also in Provo. This son went by the name of Ben and grew to adulthood.

Her children were taught to work, and each was assigned duties both in and outside the home. As the boys grew to manhood, each learned a trade. John became a carpenter and enjoyed working with his father until his father's death in 1892. William became a plasterer; Frank became a farmer.

Adelaide's husband, John B. Meldrum, in the depths of despair, took his life on July 12, 1892. He made some serious mistakes in his life and couldn't forgive himself. This time was a terrible hardship to the whole Jones and Meldrum family. Having a suicide in the family was a horrible disgrace. Everything surrounding this event was a huge trial in their lives; it was something only spoken of in secret.

Minnie (who never married) helped Adelaide as they took in boarders and their home became one of the first boarding homes for students attending Brigham Young Academy, housing twelve to twenty students at a time. To add more rooms, they converted the workshop into four or five rooms. Adelaide was a wonderful mother to them all, and was also an able nurse if any became ill. Minnie was always at her side, helping.

They also made butter and cheese to sell, along with other farm products, and Minnie and Adelaide did dress making. Adelaide took Grady Reese into her home when at the age of four or five years old both her parents died. Grady lived with them for several years.

Will served a mission to Germany. Ben filled a mission to Scotland. About three weeks before Ben's return, **Minnie** suffered a terrible accident. One of the girls boarding with them was cleaning² a bicycle at night. Minnie had been visiting in this girl's room, and as she was leaving the gasoline ignited. Thinking to save the room from burning down, the girl grabbed the two-quart bottle of gas and went to throw it out the door, but instead it struck Minnie, exploding, and spreading fuel and flames all over Minnie's body. Minnie was severely burned and died three weeks later on July 29, 1912, at the age of thirty one. This accident was devastating to Adelaide. She became bedfast for a long time and was never completely well again.

As Adelaide's step-children grew up, son John F. Meldrum married Grace Burton Rushforth and moved to Wyoming. Will married Elizabeth Boyden. While he was helping to

¹ John B. Meldrum was born March 21, 1849. His first wife was Sarah Ann Barker Forsyth.

² Before the introduction of less volatile solvents, gasoline was used as a cleaner to remove grease.

plaster the Auto Building at Brigham Young Academy, a group was hoisting a radiator and asked for his help. While helping them, he was struck by the radiator and killed, just nine weeks after his wedding.

Frank built a home nearby in Provo, married Ella James, and raised five children. They were a great comfort and help to Adelaide. In May 1930, Frank, Ella and a small daughter contracted Spinal Meningitis. The parents died four days apart. The daughter was left deaf, and later became a sewing teacher in a mute school. The orphaned children were left to be raised by grandparents, aunts and uncles.



Ben married Margaret Nibley. Ben was a soldier in World War I, and then lived in Los Angeles. They had a daughter, Julia Adelaide Meldrum, and a son, Benjamin Nibley Meldrum.

Adelaide Jones Meldrum finished her mortal life on December 21, 1942, and was laid to rest in the Provo City Cemetery. She was remembered as a kind and faithful neighbor, a compassionate nurse, a hard worker; successful in whatever she chose to undertake; giving faith and courage to all.¹

Left: Minnie Meldrum daughter of Frank Meldrum and Ella James

Mary Ann Jones Nuttall

Adelaide's sister, **Mary Ann Jones**, was born August 30, 1857, in Colchester, Illinois. On September 27, 1865, she was baptized by John W. Turner and confirmed by W. Lewis and Eliz Gillespie in Provo, Utah.



At the age of twenty three, she married **Richard James Nuttall** on September 2, 1880, in the Endowment House in Salt Lake City, Utah. They only had one daughter, also named **Mary Ann** who was born August 30, 1881. Two years later Mary Ann Jones Nuttall passed away on July 25, 1883, in Provo, Utah and was subsequently buried in the Provo City Cemetery. Although her life was brief, she touched the hearts of all who knew her. She left behind a grieving husband and young daughter, along with grieving parents and siblings. Her death was truly heart rending for the entire family.

Above: Mary Ann Jones Nuttall's daughter, Mary Ann Nuttall

¹ This information was taken from *History of Adelaide Jones Meldrum* by an unknown author.

David Henry Jones

Mary Ann's brother, **David Henry Jones**, named after both his grandfathers, was the fifth child of John G. Jones and Mary John Jones, but the first surviving son. He was born in a little two roomed house on the corner of 1st East and 3rd North in Provo, Utah on September 8, 1860. He was a healthy, hearty child. He was baptized in the Provo Mill Race by his father and confirmed by Harvey H. Cheff.

David was one of the first students to attend Brigham Young Academy. His education was limited; as the oldest son, he needed to help his family while his father served a mission to Wales. David became a skilled stone mason and laid many rock foundations for houses and churches in Provo. He laid the first rock walls of the Utah State Mental Hospital, and walled up many wells and cess pools with rock. He also worked on the foundation for the Provo Stake Tabernacle and helped tunnel for water in Rock Canyon.

When he was twenty-three he was called on a mission to help settle St. Johns, Arizona, along with his uncle, Eleazer Jones. While on this mission he met and married his wife, **Catherine Diantha Petty**. They traveled to the Saint George Temple for their wedding. When they arrived, the temple was closed for summer cleaning, but they found President Walter Granger who took them into a room of the temple to perform the ceremony. At this time they were only married for time, and were sealed November 19, 1885, in the Logan Temple.

In October 1885, David and his wife left Arizona, returning to Provo. David hauled wood from the canyons and sold it for enough money to see them through the winter. David had a two room adobe home he had built in Provo before his mission, but as it was rented out, he built a one room log house which they lived in that winter. The next year they moved into their adobe house at 333 East 5th North.



Above left: David Henry Jones about 1880. Center: David Henry Jones and Catherine Diantha Petty wedding photo July 9, 1884, Right: David Henry Jones holding son David Henry Jr, Catherine Diantha Petty Jones, and daughter Mary Diantha Jones in about 1892-1893.



David Henry Jones family 1916

Back row: Byron Daniel, Myrtle Adelaide, David Henry Jr., Mary Diantha, John George

Front row: Hazel Adeline, father David Henry Jones, "J" Petty Jones, mother Catherine Diantha Petty, Angeline Vilate.

They spent many summers in Emery County where David owned 80 acres of land. He helped build a large dam to get water to Emery town. During the celebration for the dam's completion, the dam burst and flooded down the creek. This left their crops without water. They hauled water to keep their two acres of fruit trees alive.

Everyone in the family knew what a hard day's labor meant, and all joined in doing their part. David taught his large family through his good example. He never asked anyone to do something he could do himself. He was honest in his dealings with others and in paying his tithes, giving the Lord the best of animals, grain, hay or whatever he raised. Sunday was his day of rest. He never worked on Sunday except when it was his turn to water the farm.

David honored his Priesthood and was faithful in his church responsibilities. He was ordained a Seventy in 1890 and a High Priest in 1904 by his father John G. Jones. He loved his wife and family; they were his pride and joy.

He and his wife were the parents of eleven children: **Mary Diantha Jones** (1887-1976); **David Henry Jones, Jr.** (1889-1967); **Myrtle Adelaide Jones** (1892-1989); **Hazel Adeline Jones** (1894-1962); **John George Jones** (1895-1993); **Byron Daniel Jones** (1897-1990); **Harold Jones** (1899-1899); **William Frank Jones** (1900-1902); **Angeline Vilate Jones** (1903-1987); **Ben Jones** (1909-1909); **"J" Petty Jones** (1913-1992).

David Henry Jones left this world on April 12, 1933, leaving his wife, four sons and four daughters. Before his death he had his vault built in the Provo Cemetery, and had his tombstone in place, complete except for the death date. He was buried on Easter Sunday,

April 16, 1933. Although his children sorrowed at his loss, they felt he had gone to receive a great reward.¹

In his wife's history, after telling of the children and their births, she mentioned that four of the eight children who lived to adulthood were teachers. They had tried their best to give their children a good education. She closed with her testimony:

We have always tried to live a pure life and taught our children to do likewise and they are all honorable men and women in the community in which they live... We want to bare our testimony to you all that we know that God lives to hear and answer prayers also that Mormonism is true and that Joseph Smith was a true prophet and that the leaders of The Church of Jesus Christ of Latter-day Saints in their order from Joseph Smith down to the present time Heber J. Grant were prophets of the living God.²

The descendants of David Henry Jones have been actively engaged in genealogy and in helping to preserve our family history.



David H. Jones and Diantha Petty Family Portraits

¹ This was taken from the *History of David Henry Jones* written by Mary D. Jolley August 1960.

² Written Sunday 10 a.m. October 12, 1930 by Catherine D. Petty Jones, wife of David H. Jones.



David Henry Jones Family on July 9, 1928
Celebrating their parents' 44th wedding anniversary

Front row left to right: "J" Petty Jones, Myrtle J. Allred, D. Henry Jones, Catherine Diantha Petty Jones, David Henry Jones, Mary D. Jolley, John G. Jones, Hazel A. Thompson, Byron D. Jones, Vilate A. Jones.

Second row: Aaron Allred, Olive Jones, Jack Jones, LaVern D. Jones, Elva Jones, Max Jolley, Berry Jolley, Victor Jolley, Emery Jones, Helen Liddell Jones, Ben W. Thompson, Jessco Whitehead Jones, Robert Jones.

Third row: Helen Jones, Ruth Jones, David B. Thompson, George W. Brown, Roy J. Brown.

Eleazer John Jones

Although **Eleazer** was the fifth son of John G. and Mary Jones, he was only the second boy to survive to adulthood. Since Eleazer John Jones's history is well covered in the next few chapters of this book, more won't be added here.

Martha Jamima Jones

Martha Jamima Jones was born April 6, 1867, in the family home; a small adobe house on the corner of third north and first east in Provo, Utah. As a child, Martha was taught to work around the house and the family's small farm. After their father cut the grain by hand using a scythe, Martha and her sister helped rake it into piles, which the boys tied into bundles.

In the fall, Martha accompanied the family on excursions into the mountains in search of berries which they dried and used in winter meals. At Easter time, Martha and Lizzie dyed eggs using onion skins or mulberry blossoms; then went to Tanner's Grove or Temple Hill for a day of fun.

Martha enjoyed drama. Her debut was playing Miss Muffet, skipping across the stage after throwing her bowl of porridge. She also enjoyed dancing and horseback riding. Her parents insisted she get an education. She first attended school in a large schoolroom with Bennie Walton as a teacher. She also attended Brigham Young Academy, held in the ZCMI

Warehouse, and was taught by Karl G. Maeser. At the age of fifteen she joined the Relief Society and served as a visiting teacher with her mother as her companion.

Martha and her mother attended the funeral for a neighbor in September 1886. On the way home, the man driving their carriage was in such a hurry to get home that he struck the horses with a whip, causing them to leap forward with such force as to loosen the back seat, throwing Martha and her mother to the ground. The seat landed on top of her mother, breaking her back and no doubt causing internal injuries as well. Her mother died a day and a half later, and although Martha was also seriously hurt, as the eldest girl at home, the responsibility of cooking, sewing, and taking care of the rest of the family of eight fell upon her.

Martha didn't have to change her name when she married **Charles E. Jones** in Provo on May 15, 1889, as they shared the same last name. They were later sealed in the Manti Temple. Their children were: Charles Alma (1890-1966), who went by Alma; Mary LaReal (1892-1993), who went by LaReal; John Gilbert (1901-1979), Adelaide (18 Oct. to 7 Dec. 1903), Etta Jane (1905-2003), and Florence Irene (1908-2005).



Charlie and Martha Jones

Martha's hobbies were making rag rugs and quilts, especially the "wedding-ring" quilt pattern. She sold some and gave others away to family and friends. She also helped her father gather genealogy information and perform temple work for many ancestors.

During the flu epidemic of 1918 Martha became a practical nurse, and later nursed maternity patients, the elderly and children. Her fee was \$2.00 for twenty-four hours.



Martha enjoyed summer outings to the old Lake Resort or going up into the canyon. A few times during the summer, the family and a group of friends would rise at four o'clock in the morning and take a hayride up the canyon where they enjoyed breakfast. The women and children would go for walks while the men caught fish which they cooked for dinner (lunch) over a camp fire. After their delicious meal they would clean up camp, making sure the fire was well out, then ride home, singing songs and telling stories as they travelled along the bumpy roads.

Left: Martha and Charles Jones

Martha was active in the Daughters of the Utah Pioneers (D.U.P.), serving as Captain of Camps #4 and #7, and helping raise funds for the building located in North Park in Provo during the years of the Great Depression. She also helped gather and care for relics for display, and open the building for visitors after the building was completed in 1938.

When electricity came to Provo, Martha was a staunch supporter and was influential in helping bring the Provo Power Plant to that city. Martha was very grateful for the improvement electricity made in her life.

Martha lived to be one hundred years old, and still took her daily walks alone without the aid of a cane. She was in remarkably good health and was mentally alert. To honor her, Martha received a Centenarian Badge from Harold Jensen and Presiding Bishop John H. Vandenburg representing the Old Folks' Committee in Salt Lake City, and Mayor Verl G. Dixon of Provo. An article in the Deseret News on March 28, 1967, paid tribute to her, as the oldest resident and Provo Pioneer. The article said she still took a daily walk, weather permitting:

I can still walk without a cane and I don't have to limp" she said proudly. She was the last living native pioneer in Provo. She mentioned that in her youth "a spinning wheel was one of the necessities in the Jones home. 'Life today is wonderful although it is considerably faster than when I grew up.' Mrs. Jones reminisces. She remembers that most of her travel in the early days was by horseback. 'We used to ride from Provo to Spanish Fork by horse to attend a dance,' she said. She attended the Brigham Young Academy and studied under Dr. Karl G. Maeser. Her father was a brick mason and helped to build the foundation on which the older buildings of the BYU lower campus still stand. Mrs. Jones married Charles E. Jones May 15, 1889 in Provo and

the marriage later was solemnized in the Manti Temple. Mr. Jones died in 1948.

“My parents always taught us that if we did the things that were right the Lord would bless us,” she said.

Martha, the last of the Provo Pioneers, passed away peacefully on December 15, 1967, with her funeral held at the Chapel of Memories, on December 18th during a terrible blizzard.



Martha and Charles Jones Family Portraits

Above left: son Charles Alma, Charles, daughter Mary LaReal, and Martha Jones. Above right: children LaReal and Alma Jones. Below: LaReal Jones daughter of Martha Jones.



Shadrach Harris Jones

Shadrach Harris Jones was born April 1, 1870, in Provo, Utah. For most of his life he was known to friends and family as S.H. Jones. Probably named after his uncle, who died while serving a mission in Wales, Shadrach also served a mission. He was called to serve in the Mississippi area. Later in his life he served as Superintendent of Schools in Provo.

Shadrach married **Josephine M. Cannon** on July 25, 1902, in Saint George, Utah. Josephine was born August 22, 1881, in Saint George, Washington County, Utah. Their children were Shadrack Cannon Jones (1903-1960); Josephine Jones (1907-1983); Lawrence Quayle Jones (1910-1991); Billie Ann Jones (a stillborn child born May 14, 1924); and Wilhalmina Jones (1933-1933).

Josephine passed away October 15, 1944, in Provo, Utah. S.H. died January 9, 1966, in Provo, Utah, where he was also buried.



Above left: Shadrach Harris Jones



Above right: Shadrach Harris Jones (standing) known as S.H. and his missionary companion. (Photo taken in Meridian, Mississippi.)



Above left: Shadrach Harris Jones known as S.H. Jones
Above right: Josephine Jones (daughter of S. H. and Josephine Jones), 1920



Josephine Cannon Jones wife of Shadrach Harris Jones

Elizabeth Jones



Elizabeth Jones, affectionately known as Lizzie, was a beautiful young woman, who carried her beauty well into her older years. She was the tenth child born to John G. and Mary Jones; being born on April 13, 1872.

When she was nineteen years old, her brother-in-law, John B. Meldrum, held a handkerchief containing ether over her nose to cause her to lose consciousness. While she was unconscious, he raped her. This led to her pregnancy and the birth of Lewis Jones on August 29, 1892. He was her only child.

Left: Elizabeth Jones

Lizzie never married. She continued living with her father in their family home until his death. Her father, John G Jones, gave her the family home, a beautiful large two story stone house, and the land it was on. She kept this home until she died; then passed it on to her son Lewis. Sometime before his death he sold the home as commercial property.

Lizzie worked as a school teacher and a saleslady to support herself and Lewis. In Lizzie's later years, her son had her admitted to the Utah State (mental) Hospital located at 290 N. 100 East in Provo, Utah, where she remained until the end of her life. Other relatives tried having her released, but didn't have the authority to make that happen. Some of the relatives thought Lewis sent her there so he wouldn't have to deal with her anymore. She was taken from her home in a straight jacket. She passed away June 23, 1959, from chronic Myocarditis and Arteriosclerosis.



Elizabeth Jones

Her son, **Lewis**, worked as a policeman in the Los Angeles area. During the time Ina Jones was a widow (of his late cousin John W. Jones), he took her with him on a trip through the Panama Canal and to the 1964-65 New York World Fair. She enjoyed this trip very much and remembered it fondly the rest of her life. Although Lewis had been on a mission for The Church of Jesus Christ of Latter-day Saints, at the time of this trip he wouldn't have anything to do with the Church. Ina noted that although he had many books in his possession, she didn't see any Church books among them. While at the World Fair, Lewis suffered a heart attack. Soon after their return from this trip, his heart trouble returned. Before Ina could return to her home in El Cajon, California, he had passed away in November 1965. He was laid to rest in the Provo City Cemetery.



Above: Lewis Jones

Thomas William Jones



Above: Shadrach and Thomas Jones

Lewis's uncle, **Thomas William Jones** was born in the early spring, April 10, 1874, in Provo, Utah. He spent his childhood in Provo, and then moved to Ogden, as did his older brother Eleazer, probably at the time of the construction boom in the Ogden area. Thomas was a house moving contractor who also excavated basements and hauled rocks from the canyons. Many times the heavy wagons hauling rocks would get mired down in the muddy streets as deep as the axle of the rear wheels.

Thomas married **Susan Malinda Barton** on December 22, 1897, in the Manti Utah temple. Their children were: a son, Barton Eleazer Jones (1898-1981); a daughter, Cleo Jones, (1900-2000); and their youngest son, Thomas Elwyn Jones (1912-1918). All three children were born in Ogden, Utah.

Keeping up with the Jones's

It has already been told in a previous chapter how Thomas died of a gunshot wound under rather mysterious circumstances on December 5, 1913, in Ogden, Utah. He was buried December 10th in the Provo City Cemetery.



Above: Barton and Cleo Jones, children of Thomas William Jones



Unidentified Jones relative

Chapter Nine

Eleazer John Jones and Mary Elizabeth James

On a cold winter's day, **Eleazer John Jones**, the fourth son and sixth child of John G. Jones and Mary John Jones, was born in Provo, Utah. It was January 24, 1865. The family lived in the Provo Fourth Ward, which is where Eleazer was blessed on April 5, 1865, by William Sperry.

Upon reaching the age of accountability, Eleazer was baptized a member of The Church of Jesus Christ of Latter-day Saints by his father on November 29, 1873, also in the Provo Fourth Ward. He was “supported”¹ by Bishop William Follett and Henry Rogers. He was confirmed a member of the Church on the same day by Bishop William Follett.

At the age of twelve he received the Aaronic Priesthood and was ordained a Deacon in which capacity he gave faithful service chopping wood for the widows in his ward. After turning fourteen he was ordained a Teacher, followed by the office of a Priest at the age of sixteen.

Eleazer, known throughout his life as “E.J”, was educated in the grade schools in Provo and finished his education by attending Brigham Young Academy, the forerunner of Brigham Young University at Provo, Utah. He attended BYA during the time Carl G. Maeser was the President as well as a teacher. Eleazer felt privileged to have been taught by such a remarkable teacher whose valuable instruction benefited him for the rest of his life. His daughter Vera said, “Father would often remark of something Carl G. Maeser had taught him.”

E. J. was an energetic youth, and his parents and family appreciated his helpfulness. He did a great deal of work after school and on Saturdays, often taking the cow out to pasture accompanied by his faithful dog. He was faithful in performing his chores, which included caring for other animals and working in the family garden.

¹ These may have been the witnesses to the baptism or those giving the confirmation, with the Bishop acting as voice.

As was common practice in those days, Eleazer collected firewood from the nearby canyons. On one of these trips he saw a Mountain Lion. He enjoyed these trips, even though they were a lot of cold, hard work, involving a great deal of danger. He hauled wood, not only for his family, but for other families and many poor people of the ward. His daughter Vera said he was often called “The Bishop’s little helper.” She also wrote, “In the quorums of the Priesthood he was very faithful.”

During the summers he spent a great deal of time working with his father, who was an excellent stone mason and built many fine stone houses.

Tragedy struck Eleazer’s home-life when his dearly beloved mother died on September 27, 1886, after being thrown from a buggy.¹

E.J. probably went to Ogden looking for work opportunities. Ogden was a growing community due to the railroads crossing through the town. Housing was in great demand, and E.J. was a builder. That must have been where he met and fell in love with **Mary Elizabeth James**, daughter of English immigrants **Joseph James** and **Sarah Holyoak James**. At the time of their engagement, Mary’s mother had just lost several members of her family. Mary didn’t think her mother could bear to lose her daughter by having her marry and move to Provo where Eleazer’s family lived. Eleazer had recently lost his own mother, so could understand in a real way some of the things the James family was going through. In consideration of this, E.J. agreed to move to Ogden, where they lived the remainder of their lives. Here is a letter from E.J. addressed to Mary E. James on that subject (spelling as per original):

Provo City

Feb 1887

Dear Friend –

It is with pleasure that I take the present time to answer your very welcome letter which came to hand yesterday. I was sorry to learn that your mother was sick and hope she is better now. I was sorry also to learn that you did not feel disposed to live in Provo this summer, but I do not blame you as I know how bad we all felt when my sister Mary Ann moved to Charleston, which was not over one fourth the distance you are from hear, I hope I have not hurt your feelings in asking your consent to move hear, if so it was not intentionally.

I thot that if we could live here this summer I could arrange to buy land there besides getting things that I could not get here, by selling grain changing work selling my land and other things, but it is all right – I would not have asked you to come hear to live if I had only thot how my dear Mother felt when my sister married an left home and Provo. As I had not previous to coming up there thot of making a home any where other than in Provo, and not succeeding to sell my land as expected, I may be a little longer than Apr before I can get ready to move there. Therefore we would be under the

¹ See complete story on page 73.

necessity of postponing our unity for a little while longer as you stated in your last. We can prove true to each other though far apart, and your mother needs you[r] help and kindness which she could not get if you lived here. I hope it will meet your approval to wait a little longer. I hope you will not think the less of me for talking so plain, in regard to my living there I know I will like the place and its surroundings, but not having a great deal of money saved, I think I will go with a number of the other Provo boys to work for Bishop Johnson, 1st Counselor, on the Rail Road. It will take five days to go and five to return when I wish to and only cost \$36 for the round trip. I would have liked to hear from you before going but we go at noon tomorrow, and I hope you will not feel bad as I go with the blessing and council of the Leaders of this Stake. I do not know where to tell you to write, but will send word when I get there, and I sincerely hope that you will prove true to me and not feel bad at my seemingly hard conduct – and forget to write when you get the address. If agreeable I will write about every two weeks or less. If the place is not as represented, may return like all bad pennies very soon. I have a stove and some other things which I bought since I was up there but will not buy any more just now as I think I can get them less the for as cheap there. Excuse this rambling letter and all mistakes. Father wishes to be remembered to you and all your folks. Please keep this letter confidently between yourself and Parents. Give my kind regards to all your folks and accept the same your self. Hoping you will take no offence for my conduct or any thing I have written

I beg to remain

Yours most sincerely and truly

E.J. Jones

Mary Elizabeth James

E.J. Jones's wife, **Mary Elizabeth James**, was born June 17, 1866, in Ogden, Utah, a daughter of pioneers **Joseph** and **Sarah Holyoak James**. She was given a name and a blessing in the LDS church on July 26, 1866, in Ogden.

In an interview she said:

The house I was born in was in this same block [as the house she lived in after her marriage] and was a three room adobe and my father made the adobe bricks himself. He also went to the canyons for the timber and hauled it down to Ogden. I was the seventh of thirteen children born to my parents, Joseph and Sarah Holyoak James, and they often told me that the day I was born it rained so hard and the roof was not secure and they had a hard time to keep me dry.¹

Like most pioneer families, her family struggled just to survive during their first years in Ogden. More of their story will be told later in this book.

¹ *Pioneer Personal History, Mrs. Mary Elizabeth James Jones*, UTAH HRS 324, revised 3-9-37, Elvera Manful, Ogden, Weber County, Utah, October 4, 1939.

Mary Elizabeth recalled that “in place of shoes, the children made do by tying dried muskrat skins on their feet.” Mary was a frail girl who suffered from a chronic throat condition and frequent bouts of quinsy during her childhood. In spite of her health troubles, she managed regular school attendance. She was small of stature, growing to a total of four feet nine inches.

In an *Ogden Standard-Examiner* newspaper interview that appeared on October 4, 1941, after talking of the deprivations her parents had to go through when they first arrived in Utah, Mary said:

“About three years after I was born the railroad came through and from then on we had an abundance of everything, enabling us to share with those less fortunate. Father [Joseph James] sold milk, cream, fruit, and fresh vegetables to the passengers and also to a hotel which was located near there.”

The oldest said vivid in her memory is a picture of the Indians who camped near her home. “They often came to our place to beg for food, and as we always treated them nice, they were friendly. I recall their chief, ‘Little Soldier’ often came over for breakfast. He was terribly religious and wouldn’t sit down to eat until he had asked the blessing. It seemed as if he would pray for hours, asking our Heavenly Father to bless the cattle on the hills and everything else he could think of. I really was ready to eat when he got through.”

“Schools today are all right, but you can’t say they offer any greater variety of subjects than they did in my younger days,” declared Mrs. Elizabeth James Jones of 2731 Wall Avenue, her eyes twinkling in a manner that belied her seriousness. “The first institution of learning I ever attended was one that a Mrs. Gibbs taught in her home on twenty-eighth just below Washington. It was a one room house made of logs. An odd simple structure, when compared with the marvelous buildings of today, but oh, what lessons we didn’t learn. Our teacher had all of us students in this one small room and we had only one book and very few chairs. While one child was reading from the book the rest of us were taught to peel potatoes, cut the tops off radishes, or some other such work. If the lesson was long enough we would practically cook the teacher’s dinner.”

Mary James must have learned something in school, because she went on to teach school in Ogden before her marriage. Mary was particularly interested in physiology, and as a result of that study she applied splints on the broken bones of friends and family which helped relieve their suffering until other help could be obtained. She also learned to make “a poultice of herbs that was successful in the prevention of Blood Poison.”¹ In a different interview Mary adds:

One of my earliest recollections was of the Spanish wall from which Wall Avenue got its name. It ran along Wall Avenue in front of our house and I think from about 21st Street to 28th. It must have been about four feet high

¹ *Personal History of Mary Elizabeth James Jones* by Minnie J. Jones

and in winter the snow would be nearly as high as the wall. I don't believe our winters now are quite as severe as they were years ago. The wall was not complete, in some places being broken down from standing, but we would walk along it as far as 26th and there we would get down and cross over a slough on a plank that was placed there. The school we attended then was located about where the Lyceum Theater is now and was known as the 2nd Ward District School. This was a little white building known as the Fireman's Hall and later as the 70's Hall. The first school I ever attended was the one that Mrs. Gibbs taught in her home on 28th Street just below Washington Avenue. ...

My father paid the tuition in cash as he sold his fruit to great advantage then and I think he paid \$3.25 for each three month quarter. One of my teachers was Charille Browning McGregor, the daughter of the first school teacher in Weber County, Charille Abbot Browning. I graduated from the Central School under Professor Moench and then I later taught in the 3rd Ward District School on Grant Avenue between 23rd and 24th Streets. I received the grand salary of \$15 per month which really was good because many of the teachers only received \$10.¹

Mary was baptized at the age of eight on September 3, 1874.

[Mary] learned to play the organ by placing kitchen knives with black and white handles, using two sets of knives for a key board. As soon as her father could, he bought an organ so she could continue. He told her, "With that much perseverance and desire, you certainly deserve an organ." The organ made their home life more enjoyable and added another activity. She became assistant organist in the Y.L.M.I.A [Young Ladies Mutual Improvement Association].²

Mary went on to become ward organist. Undoubtedly she enjoyed music and spent many hours practicing.

Mary "had many beautiful memories of home life in spite of a frail body in childhood. She was very close to her parents, especially her kind devoted father, who was always a comfort to her in illness which was the result of chronic throat condition and frequent quinsy. As she developed into young womanhood, she was ever striving to forget her illness and concentrate on the happy memories of her home life."³

Patriarchal Blessing

Mary received the following Patriarchal Blessing in Ogden, Utah on April 15, 1883:

A Patriarchal Blessing by Thomas Hill Patriarch, upon the head of Mary Elizabeth James, daughter of Joseph and Sarah Holyoak James Born in Ogden, Utah, Weber County, June 17, 1866.

¹ *Pioneer Personal History, Mrs. Mary Elizabeth James Jones, UTAH HRS 324, revised 3-9-37, Elvera Manful, Ogden, Weber County, Utah, October 4, 1939.*

² *Personal History of Mary Elizabeth James Jones by Minnie J. Jones*

³ *Ibid.*

Mary, in the name of Jesus Christ and by the authority of the Priesthood, I lay my hands upon thy head to confer upon thee a Patriarchal Blessing. I feel to say unto [thee] thou shalt be blessed of the Lord. The Lord is well pleased with you and his care shall be over thee for your heart is right before him.

Your desires are to keep his commandments. He will bestow his spirit upon you abundantly and your mind shall be enlightened thereby and you shall be able to comprehend the things of God and receive a knowledge of the same. You shall take pleasure in doing the things required of you and the trials and afflictions you have passed through shall be a blessing unto you and shall prepare you to do a work that is devolving upon you. In as much as you have faith you shall live and you shall be a blessing in the midst of the People of God, for you have been reserved to come forth in this dispensation and thy guardian angels shall preserve thee from the evils of the world for thy pathway will be set with trials but the spirit of God shall be thy constant Companion. Thou shalt be able to discern the snares of the wicked one.

The Lord has enlightened thee by his spirit and given thee a knowledge of his work and as you grow in knowledge you shall comprehend the purposes of God, and be qualified to perform every labor that shall devolve upon you for you shall live to perform a work for your progenitors. All the blessings pertaining to the Daughters of Israel shall be sealed upon you. Ask the counsel of your parents in all your transactions and they shall be directed of the Lord to give you wise counsel for they have great anxiety for your welfare and if you obey their counsel you shall not go astray from the paths of virtue and righteousness. Ask the Lord to give you his Holy Spirit to guide you day by day and it shall enlighten your path continually and you shall see the way in which you shall walk; by so doing you shall overcome the power of the destroyer who will seek to destroy you from the earth before you have finished your work.

Have faith and when you are sick you shall be healed and you shall have power with God to secure every blessing that are in store for the Daughters of Abraham for thou art of the blood of Ephraim and entitled to all the Blessings of the New and Everlasting Covenant.

And I say unto thee no good thing shall be withheld from thee; for thy heart is pure before the Lord for he is well pleased with thee and thou art Heir to all things.

Thou shall have part in the first resurrection, and shall come forth in the morning thereof.

I seal upon thee every Blessing of the New and Everlasting Covenant in the name of Jesus Christ, Amen.



Mary Elizabeth James Jones and Eleazer John Jones

Keeping up with the Jones's

Chapter Ten

Eleazer and Mary's Married Life and Family

On November 18, 1887, Eleazer was ordained an Elder in the Melchizedek Priesthood by Vern L. Halhay (or Holiday) in anticipation of his temple marriage. On December 7, 1887, **Eleazer John Jones** and **Mary Elizabeth James** began their eternal family as they were endowed and then sealed as husband and wife for all eternity in the Logan Temple. The marriage was performed by N. C. Edlefsen. Mary was twenty-one and E.J. twenty-two.

After their marriage, the happy couple made their home in Ogden, Weber County, Utah, living in the Ogden Second Ward. They were faithful members of that ward and in performing all their church assignments. They lived in this ward for the rest of their lives.



Children of Eleazer John Jones and Mary Elizabeth James:

Mary Adelaide	b. 31 October 1888
John William	b. 4 December 1891
Sarah Martha	b. 24 Sept. 1896
Vera Lucille	b. 2 July 1900
Minnie Josephine	b. 23 June 1902
Harold Eleazer	b. 29 January 1908

Left: Eleazer and Mary Jones. Although this is referred to as their wedding photo, it was actually taken eight or nine months after their marriage. Tradition has it that Mary thought she looked fat because she was seven months pregnant when this photo was taken.

Keeping up with the Jones's

E.J. and Mary Jones were blessed with a daughter, **Mary Adelaide Jones**, on October 31, 1888. **Mamie**, as they called her, grew up to be a delightful child. When she grew up she went on a mission for the Church, which was very unusual for girls to do at that time, then later married **John Peter Nielsen** on September 23, 1925.



Above left: Mary Adelaide Jones, known as Mamie
Above right: John William Jones or Eleazer John Jones while on a mission



Left: The Eleazer John Jones home situated on 27th Street west of Wall Ave in Ogden, Utah.
Right: John W. Jones age 2, Mamie age 5, photo taken April 1894. (courtesy of Christine Nielsen, daughter-in-law of Mamie)

E.J. and Mary were delighted when their son **John William Jones** was born December 4, 1891. John was named after his father's middle name and his grandfather John G. Jones. He was born at home, as all babies were in those days. At the time of his birth the family was living in a duplex apartment, most likely built by E.J. so they could live in one side while renting out the other side to Nathan A. Tanner. Many years later when Nathan

Tanner was called as Bishop, Eleazer served as his counselor. At Eleazer's funeral many years later, former Bishop Tanner said:

If there was anything wrong with Brother Jones it was that he had an inferiority complex. He did not have an exalted opinion of himself as some of us have. Brother Jones was a humble, fine, gentle, honest man. He set a fine example for his family, and he set a fine example for those associated with him in life, in business, and otherwise. Brother Jones and Sister Jones are fine people – among the best of the Church.

Brother Jones wasn't one of those who just believed in the gospel – he knew it was true, and he had a knowledge and understanding that Joseph Smith founded a true church, and translated the sacred plates of the Book of Mormon according to the plans of the Lord.

Eleazer's Mission



E.J. Jones was ordained a Seventy by E.D. Nye on April 20, 1890. He was called to serve a mission to the Southern States, leaving Utah on December 31, 1892. One of his companions on this mission was George Albert Smith, who later became the Prophet of the Church.



E.J. was assigned to work in the Mississippi States area where he met with a great deal of opposition. Shortly before he arrived in that area, two LDS missionaries had been killed nearby. He and his companion were mobbed and even shot at. On one occasion they were almost tarred and feathered, but managed to get out of town quickly enough to escape. In spite of all this, they converted many souls.¹

Left: Eleazer John Jones far left with missionary companions including George Albert Smith (future prophet) center front.



Eleazer John Jones while on his mission in Mississippi

Left: Eleazer standing on left.



Right: Eleazer sitting front left

As was common for all missionaries in those days, they served “without purse or script”. “Without purse” meant they didn’t take much money with them, but had to rely on the generosity of the people they met to provide them with food and shelter. “Without script” meant that they weren’t given any set lessons plans from the Church, but relied on the promptings of the Holy Ghost to tell them what to say.

¹ As told by Vera Jones

While E.J. was serving on this mission, Mary's father, Joseph James, passed away on November 19, 1893, in Ogden. He was sixty three years old. It must have been difficult for Mary to be so far away from her sorrowing family at this time. **Mary Elizabeth Jones** and her two young children had moved to Provo, Utah County, Utah where they lived with relatives while E.J. served his mission for the Lord. Shortly after this time Mary received the following Patriarchal Blessing:

Ogden, February 19th, 1894.

A Patriarchal Blessing given by John Smith Patriarch upon the head of Mary Elizabeth James Jones Daughter of Joseph and Sarah Holyoak James Born June 17, 1866, Wife of Eleazer J. Jones.

Sister Mary Jones by virtue of my office I place my hands upon your head and pronounce and seal a blessing upon thee which shall be a guide and comfort unto thee in time to come.

Thou art numbered amongst the daughters of Zion and through obedience thy name is written in the Lamb's Book of Life; and I say unto thee be of good cheer and of good faith. Look always upon the bright side although the adversary may seek to lay barriers in thy way for the eye of the Lord has been upon thee from thy birth and he has a work for thee to do in which thou shall see changes among the people and also witness trying events for in thy day the Lord will come forth from his hiding place and vex the Nations. And if thy faith fail not thou shalt see his arm made bare in behalf of his people and his name glorified, for thou art heir to the gifts and privileges of the New and Everlasting Covenant and it is thy privilege to live to a good old age, and thy duty to guide the minds of the youth, to council among thy sex and in thy habitation, that thy children shall grow up around thee healthy and fair and bear thy name in honorable remembrance from generation to generation. Be prudent and listen to the whispering of the spirit and the angels given thee at thy birth shall not forsake thee, but will whisper in thy ear, give thee counsel in time of need, strength in time of trial and power over evil and unclean spirits, open the eyes of your understanding that you may see things as they are and doubts shall be removed from thy mind and in answer to prayer thou shall be able to hold the adversary at bay and health and peace shall reign in thy dwellings.

Thou art of Ephraim and thy inheritance among the saints. And as a mother in Israel thou shalt be known amongst the people for the Lord knowest the secret of thy heart and reward thee as thou merit therefore be comforted and look forward to the future with pleasure for thou shall fulfill thy mission.

This blessing with all that thou art heir to I seal upon thee in the name of Jesus Christ and I seal you up to eternal life to come forth in the morning of the first resurrection with many of thy kindred and friends. Amen.

After laboring faithfully for two and a half years in the Mississippi area, Eleazer was released from the Southern States Mission on June 23, 1895.

Keeping up with the Jones's

E.J. was in poor health for quite some time when he returned from this mission. The family continued living in Provo for a time while E.J. worked to get supplies before heading back to Ogden. In 1896 Eleazer served a home mission in the Salt Lake area for six months.



Above: Eleazer John Jones, Mary Elizabeth James Jones, Mary Adelaide Jones and John William Jones (photos courtesy of Christine Nielsen)



Left: John, Sarah and Mary Adelaide Jones

Provo is where E.J. and Mary's third child, **Sarah Martha Jones**, was born September 24, 1896. Years later, she married **Alva Franklin Clifford** on October 12, 1921.

New Home in Ogden

The family moved back to Ogden, where **Eleazer** built a beautiful home, five houses down the street from Mary's mother's home. This home at 2731 Wall Avenue was larger and very well built. It had an attic as well as a basement, and a curved staircase with a beautiful, wide banister going from the upstairs down to the entryway. Their granddaughter, Rae Jones Olsen, remembered:

Grandpa and Grandma Jones had a well-built impressive large home which I am quite sure he built, with an upstairs and an attic, that I always wanted to explore, but only was permitted up there about once and then not for long. It had a long, beautiful, curved stairway leading to the entry, which would have been a lot of fun to slide down! I only did it once and was told never to do it again. They thought I would fall off and get hurt. Oh how I would have liked to slide down their banister! If someone had been at the bottom to catch me I'm sure I wouldn't have been hurt.



Rae Jones Olsen, oldest grand-daughter of E.J. and Mary Jones

Undoubtedly many other grandchildren looked longingly at that banister hoping to slide all the way from the top to the bottom without getting caught. Grandchildren enjoyed playing with their grandparents' many fluffy kittens. Their granddaughter Rae loved one of these kittens so much she accidentally squeezed it to death. She was very sad about it, and often warned her own children and grandchildren not to repeat the mistake.

Their home was built on a large lot which was planted with trees, shrubs, flowers, and a lovely old fashioned lilac bush full of fragrant lilacs in the spring. This lot was part of Joseph James's land, and they enjoyed delicious fruit from the plentiful fruit trees he had planted years before.



Right: Eleazer John Jones home with Harold E. Jones in front yard



Home of Eleazer John Jones and Mary Elizabeth James Jones
2731 Wall Avenue, Ogden, Utah
(John William Jones standing by window left of porch, Charlie Jones standing on porch.)

More Children Born

Another daughter, **Vera Lucille**, was born to them on July 2, 1900, in Ogden, Weber County, Utah. She later married **Platt W. Fuller** on May 13, 1929.

Minnie Josephine was born nearly two years after Vera on June 23, 1902. Minnie was hard of hearing, probably totally deaf, but could read lips very well. Her niece, Rae S. Jones Olsen, remembers her as being a very loving person, and a wonderful cook.

Eleazer and Mary's youngest child, another son, was named **Harold Eleazer**, in his father's honor. He was born January 29, 1908. He married **Eva Williams** on April 3, 1929.



Sarah, John W., Mamie and Vera Jones, children of E.J. and Mary Jones

Keeping up with the Jones's



Eleazer and Mary Elizabeth Jones Family



Left: Mary E. Jones



Above right back row: Eleazer, Sarah, Mary Elizabeth.
front row: Minnie, Harold, Vera Jones
(Close-up of above picture in reverse)



Above left: small cedar chest belonging to Minnie. All the girls in the family were given matching cedar chests for Christmas. Above right: Armoire belonging to Mamie (Mary Adelaide) before her marriage. Both pieces of furniture were made by E.J. Jones (Courtesy of Lois Willis)



Secretary desk given to Mary E. James by her husband Eleazer John Jones as a wedding gift shortly after their marriage. Close up on right shows open desk. A matching rocking chair was also part of the set. (Courtesy of Lois Willis)

Keeping up with the Jones's



Above left: rocker given to Mary E. Jones by her husband shortly after their marriage. It was a matching piece with the secretary desk. Above right: close up showing design on original leather seat of rocker. (Courtesy of Lois Willis)



Above: seat and matching love seat that belonged to Mary and Eleazer Jones



Left: close up shows horsehair padding and original color of the green velvet fabric. (Courtesy of Lois Willis and her neighbor, they have since been re-covered in new fabric.)

Patriarchal Blessing

Shortly after Minnie's birth, on Pioneer Day 1902, **E.J.** received a Patriarchal Blessing from his father who had recently been ordained a Patriarch in Provo.

Ogden City, Weber County, Utah

July 24th 1902

A blessing given by Patriarch John G. Jones upon the head of Eleazer J. Jones son of John G. Jones and Mary John Jones Born in Provo, Utah County, Utah January 24th 1865.

Eleazer, my son, I lay my hands upon thy head to give unto thee a blessing and to tell thee of the things in the future which shall happen unto thee. Thou art of the seed of Ephraim and art entitled to the blessings of Abraham Isaac and Jacob and of the gospel of Jesus Christ and of the blessings of Eternal life. Thou was chosen before thy birth to administer in the blessings and ordinances of the kingdom of God. And the Lord bless thee with wisdom and understanding and will give thee revelations to accomplish those things which are required of thee. Thou shalt know of the father concerning thee and thine from time to time what shall be required of thee to teach and lead them of the church of Jesus Christ and lead them in the ways of Eternal life. And thou shalt have power to administer in the ways of life and salvation and the Lord will give thee strength physically and health in thy system that thou may be strong and able to perform those things that will be required of thee in the various parts of the kingdom of God which thou wilt be called to go forth and thou wilt have faith to heal the sick and restore those unto the power of health that will be afflicted.

Thou shalt see the power of God made manifest in the behalf of his people at home and abroad. Thou shalt have power to rebuke those that will be led by the power of Satan where they try to raise obstacles to hinder thy progress in the work of the Lord. Thou shalt receive of the gift of discernment to discern good from evil. And be a judge in Israel upon the workings of the Saints. Thou shalt see prophecies fulfilled which has been prophesied of old and in modern times thou shall see the downfall of those who fight against the kingdom of God. Thou art privileged to live to see the Savior come. Live humble before the Lord and keep his commandments and he will protect thee through life and give thee power that thou mayst overcome the destroyer which shall come in thy path. Thy posterity shall increase upon the land and thou have joy and much pleasure in the life of thy children and be able to lead them in the ways of Eternal life and also thou shalt have joy in thy companion and her love will increase unto thee and thine unto her and the afflictions which have troubled thee in the past will not return again unto thee to perplex thee and thy children shall call thee blessed. And I seal thee up against the power of Satan that he shall have no power to destroy thee or thine and I seal thee up unto Eternal life to come forth in the first resurrection in the name of Jesus Christ Amen.

Keeping up with the Jones's



Above left: sisters Minnie (3 ½) and Vera (5 ½)



Minnie and Vera Jones



Harold and E.J. Jones



Left: Eleazer and Mary's youngest four children:

Minnie (left), Sarah (standing), Vera (right), Harold (baby in center)

(Courtesy of Lois Willis)



Family of Eleazer John Jones and Mary Elizabeth James Jones

Back row (left to right): Minnie Josephine, John William, Vera Lucille
Front row (left to right): Mary Adelaide "Mamie", Eleazer John Jones, Harold Eleazer, Mary Elizabeth James Jones, Sarah Martha.



Back row (left to right): Mary E. Jones, Eleazer J. Jones, Mamie (white dress), John (behind Mamie), Sarah
Front row: Vera, Harold E. Jones (in front of Mamie), Minnie (with braids), in front of family home.

Keeping up with the Jones's

Chapter Eleven

Eleazer and Mary's Golden Years

Eleazer



Left: Eleazer John Jones

E.J. was a carpenter, concrete mason and builder, not only of homes, but of commercial buildings as well. He always put his best efforts into everything he did, and although medium to small in build, was a hard worker and an excellent cement mason. At one time while working on the top of a house he was building, he fell off the roof. While the fall did not knock him unconscious, it did injure his shoulder and back. He was of such strong constitution and determination, however, that he was only off work for a few days.

Eleazer was exact as a builder. A saying handed down through his son **John** was, "Measure twice; cut once." John probably learned this saying while working with his father. On one occasion during construction of a grocery store in Ogden, John was to put wood strips all across the long ceiling of the building. When he got to the other end, he was off by one eighth of an inch. E.J. told him to take it off and do it over. John threw down his hammer, walked off the job, and we don't know what became of the ceiling – except that it was somehow finished.

E.J. was an excellent cement mason. In those days there were no additives to make the cement harden sooner, and many times Eleazer had to work long hours into the night waiting for the concrete to set up to the right consistency so it could be

finished.

Immaculate in his personal appearance, Eleazer would take a bath and change into a clean suit whenever he came home from work.

Church Service

Following his mission to the Southern States, E.J. Jones also served a six month mission in the Salt Lake Stake. He labored faithfully in church affairs throughout his life, serving, among other things, as a Ward Teacher (now called Home Teacher), Sunday School Parents Class Teacher, and on the Old Folks Committee.

On October 16 or 17, 1917, he was ordained a High Priest by John Watson and set apart as Second Counselor to Bishop George E. Browning in the Ogden Second Ward. On December 1, 1920, he was set apart as First Counselor to Bishop William E. Newman by David O. McKay (who later became a President of the Church). He served in that capacity until Bishop Newman's release on January 8, 1928, having served as a counselor in the bishopric for nearly eleven years.

While he was in the bishopric he served as the President of the Deacon's Quorum. Years later many of the deacons still told of his wonderful leadership and influence in their lives. He was faithful in all this service, even though his health was poor.

During periods of Flu epidemics, Eleazer willingly went to give Priesthood Blessings to the sick, and managed to escape without contracting the disease.

E.J. was a quiet, handsome man; slight of build and rather reserved. He presented a very dignified appearance and was respected by all. He was as good a man as any could be. He was kind and helpful to all, especially those who were unfortunate. Bishop William E. Newman, who knew Eleazer for fifty-three years, gave the following remarks about E.J.'s life:

I have labored with Brother Jones in various capacities in the Ward, in the Mutual Improvement Association, in the Sunday School, as teachers, and in the Bishopric, and it has always been a very great joy and satisfaction and comfort to me to call back the events that have taken place in my connections with Brother Jones. I never knew of Brother Jones to falter, and never knew him to refuse a call by those who were placed over him. I have never seen him but what he was optimistic, and was taking the greatest amount of pleasure in his work. We have visited the sick, and we have visited in the homes of those whose lives have been given up, whose lives were borne up by seemingly a single thread, and when we meet, my brothers and sisters, in a capacity of that kind, it is then we learn and determine the endowments, and the qualities, and the attributes of those with whom we associate. So I learned to love Brother Jones by reason of his vitality, his dependability, and his constant desire to do good. It was never too cold, too severe, for Brother Jones to answer a call when those who were sick needed him, and he was never too busy in the daytime to answer when that bidding came. In fact, I know of no other man who was more faithful than he to the calls and obligations of the Church. I knew Brother Jones civilly, in a religious

capacity, and in a business way, and I have found him just and honorable in every case.

Brother Jones constructed several buildings for me, and they were always satisfactory. He had a natural ability as a contractor, also as a splendid concrete worker, as well as carpenter, and he understood all the other branches of the building trade. So in this way I came in close contact with him, and he was always just and fair in matters of business. He did work also for non-members of the church, and on one occasion one of these men came to him and said, "Brother Jones, you have done such a satisfactory job for me, and it has been done with such dispatch, that I want to pay you more than the actual contract was for." And any man who employed Brother Jones the first time would employ him whenever he could get him to perform similar labors.

He has had a wonderful family. Sister Jones has ever been by his side and rendered him such encouragement as she could. My wife and I have been in their home a great many times. We never heard a single complaint from Sister Jones. She was always amiable, considerate, and had a sweet disposition, which is characteristic of the wife of a servant of the Lord, who is endeavoring to keep the commandments of the Lord, and his children were just the same way. There has been no friction, no misunderstanding.....so far as I know, there was peace and harmony existing in their home at all times.

I have never heard him criticize. I have never heard him speak evil against another. He sought for good, he sought for those things which were precious and for virtue, and he loved those things more than anything else in the world. He sought that he might support and provide the finest kind of a living for his family and to lay aside a little when the infirmities of life would come upon him, and he was so ambitious, laboring early and late, day in and day out, that I feel sure he contracted the disease and malady that was responsible for his death, but he was never complaining. He was unrelenting in the faith and devotion that he labored in.

Brother Jones, I think, has served as faithfully and as constantly and devotedly as any man that I know of in the church. He has visited the fatherless, he has comforted the widow, and he has brought joy into the hearts of many.¹

Mary Elizabeth James Jones

Their daughter, Minnie, said this about her mother:

[Mary] was a true Latter-day Saint mother, [teaching] the children the gospel in their home. She and her husband having great concern about their family, in happiness and in sorrow and comforted them in their trials. They never criticized the church or its members. They had a true love of God and wanted above everything to mold their children into humble, willing L.D.S.

¹ Funeral transcripts for Eleazer J. Jones, May 19, 1940, found in Appendix.

members. Their reading material was largely L.D.S. literature. They did not show a craving for worldly goods but their desires were for spiritual richness. Any emergency found them willing to lend a helping hand. Anything she possessed could always be shared.

Many, many trips were made in bad weather to be of assistance to someone or to attend her meetings from which she derived much satisfaction. She was quick to forgive and prayed for those who refused to understand things as she did, which she knew in her heart was right. Many times she was criticized for helping people, but she went right on helping, knowing [that] without her help someone would suffer.¹

They willingly sacrificed material things to educate, feed and clothe their family. Two children fulfilled missions and each of their six children received Endowments in L.D.S. Temples. I can recall their pride in any successful achievements.... They had a true love of God and wanted above everything to mold their children into humble, willing Latter Day Saints.²

When the family gathered on special occasions, they ate in the large dining room. **Minnie** would help her mother make delicious apple pies that had the best flavor and a tender, flaky crust. Thanksgiving and Christmas dinners were especially delicious with an abundance of aromatic and delectable foods. **Mary** sat at the end of the table closest to the kitchen. **Eleazer** sat at the opposite end of the table. **Vera** and **Minnie** sat on the north side, **John** and his family on the south, with **Harold**, **Sarah** and **Mamie** filling in between.

Mary, though small in stature, ruled the roost. She had quite a temper which she never completely tamed. When upset she would pull hair and even scratch. In those days physical punishment was not looked down upon as much as it later became, but was a common way of teaching and training children. "Spare the rod, spoil the child," was the philosophy of the day.

John G. Jones Returns from the *Other Side*

Eleazer's father, **John G. Jones**, died in 1914. Eleazer's son, **Harold**, recalled his parents receiving the phone call telling of his grandfather's death. Harold, as the youngest, was not yet attending school, so he went with his parents on the Bamberger train from Ogden to Provo. When they got there, it was evening, and they went in to see the body of the family patriarch, John G. Jones. Harold then went out to play while the adults talked, no doubt discussing funeral arrangements and so forth. The following morning the family was called together, and John G. Jones, who had been dead the entire previous day, was sitting in a chair wanting to talk to them.

Not too long before this, Eleazer's brother, **Tom**, had been shot and killed. It was under mysterious circumstances, and ruled as a suicide by the police. In those days having someone commit suicide was a terrible shame for the family. Some of the family wanted to investigate to find the perpetrator, as they thought it should have been ruled a murder, while others just wanted to forget about it and get on with life. This division was causing

¹ *Personal History of Mary Elizabeth James Jones* by Minnie J. Jones

² *A Brief Biography of Mary E. Jones* by Minnie J. Jones

contention in the family, and costing money for the investigation. John G. Jones said he was permitted to return to the family to tell them everything was fine. Along with seeing his wife, who had preceded him in death, he had also seen Tom. Tom's death was not a suicide, and in the Lord's due time the perpetrator would eventually confess the deed. He told the family to stop the investigation. Just after this incident, Harold's parents turned to him and said, "Now, you must always remember this." He did and told the story many times to family members.¹

Grandchildren

John W. Jones was the first of Eleazer's children to marry. On November 29, 1916, he married Ina Ray² Stephens in the Salt Lake Temple. In the pre-dawn hours of February 19, 1918, Mary was called to John and Ina's home for the birth of her first grandchild, arriving shortly before the birth took place. Years later Minnie wrote:

We were all so thrilled at the news that John and Ina had a baby daughter, as this was the first granddaughter for E.J. and Mary James Jones. We were doubly thrilled that the baby was a healthy red-haired beautiful little girl. Grandma Jones came home tired but very happy.

Rae was the oldest grandchild for quite some time. She felt quite pampered and catered to by her Jones grandparents. When the next grandchild was born (Theola Clifford), Rae was almost six years old. Grandpa Jones told Rae, "You were our first grandchild and I love you very much. I can love more than one grandchild, and no one will love you any less because there is another grandchild in the family." All the Jones grandchildren felt loved by these special people.

Sometimes the family would go on picnics to the Artesian Wells in Ogden Canyon or to Lorin Farr Park.

Mary was active in genealogical work and was in charge of the genealogy program of their ward. In October 1920 she received a letter requesting her attendance at a church wide Convention of the Genealogical Society of the Church held in Salt Lake City.

Below: Handwriting of Eleazer Jones,
(inscription inside Church Chronology book given to daughter-in-law Ina Jones)

A photograph of a handwritten inscription in cursive script. The text reads: "Presented to Ina S. Jones by Dad E. J. Jones. Oct. 10-1932". The handwriting is elegant and fluid, typical of the early 20th century.

¹ See pages 75-76 of this book for the complete story.

² Her birth certificate spells her middle name as "Ray", but she felt that was the masculine spelling so she spelled it "Rae" throughout her life.

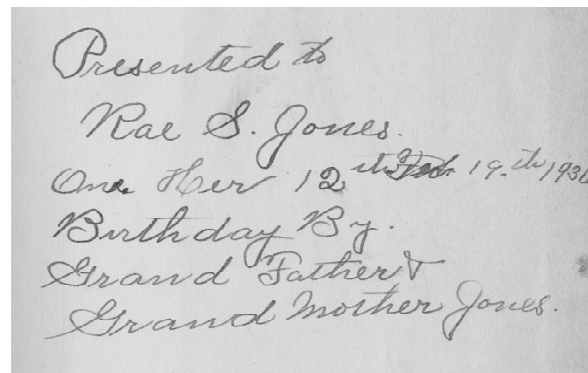


Left to right: John W. Jones with daughter Rae on his shoulders; John's wife, Ina S. Jones; Vera Jones; Harold E. Jones; Mary Adelaide Jones (Mamie); Sarah Jones; Minnie Jones; Mary E. Jones; Eleazer John Jones (photo courtesy of Christie Nielsen)

1930's

When the Great Depression hit, it was a difficult time for the Jones family. According to one granddaughter's recollection, **Eva**, Harold's wife, was the only one in the family who had a job during that time; she was a nurse. **John** lost all the property he owned in Ogden, and ended up moving to California. Other family members suffered similar losses. A story is told about one man in Ogden who lost all his fortune when the banks crashed; he went running down the street screaming, tumbling and having a fit. It was impossible for the Great Depression not to have affected the Jones family.

Right: Handwriting of Eleazer John Jones: inscription inside book given to Rae S. Jones by her Jones grandparents, E.J. and Mary Jones.





Left: Sarah and Vera Jones

Eleazer and Mary Jones lived in the Ogden Second Ward for over fifty years; in fact Mary lived in that same ward her entire life of ninety-one years! She said, "I have spent all but a very few years of my life right in this same block in Ogden, 2731 Wall Avenue." Eleazer and Mary celebrated their fiftieth wedding anniversary on December 7, 1937. Mary says:

In 1937 we celebrated our Golden Wedding Anniversary. We were going to have such a large celebration but about three weeks before, my sister Mrs. Sarah Rushton, was struck by an automobile and killed. Many of our friends and neighbors called though and of course our relatives and I guess there were over 150 guests anyway.



These framed photos of Eleazer and Mary, showing them as newlyweds on the left and on their 50th anniversary on the right, were always kept on top of Mary's piano; along with other favorite family photos. (Courtesy of Lois Willis)

Eleazer and Mary were stalwart members of The Church of Jesus Christ of Latter-day Saints and a wonderful example of righteousness to their posterity. All of their children were endowed in the temple and remained active in the LDS Church throughout their lives.

Eleazer's Death

After suffering with a ten year long illness, **Eleazer John Jones** passed away at the age of seventy-five at his home on Wall Avenue, Wednesday evening, May 15, 1940. He was survived by his wife Mary and children: Mrs. Mary Adelaide Nielson, John W. Jones, Mrs. Sarah Martha Clifford, Mrs. Vera Lucile Fuller, Miss Minnie Josephine Jones, and Harold E. Jones; 16 grandchildren, and brothers and sisters: Mrs. Adelaide Jones Meldrum, Mrs. Martha Jamima Jones, Shadrach Harris Jones and Miss Elizabeth Jones, all of Provo.

Eleazer's funeral¹ was conducted at two p.m. on Sunday in the LDS Ogden Second Ward by Bishop Frank C. Simmons. Their former Stake President, George E. Browning, offered the following words of comfort in the opening prayer:

Thou knowest, Father, that Brother Jones has ever been a faithful, valiant servant in thy cause, seeking first to do thy will and keep thy commandments and magnify his calling before thee, and in this he has done remarkably well – always willing to sacrifice his own time and feelings in the magnifying of his calling in thy church.

He has been a peacemaker, one who has tried to set an example worthy of imitation. We appreciate his noble life, what he has done for us and for the children of men, because truly he has always gone about trying to do good, and he has accomplished much good. He has never shrunk from any duty that he was called upon to perform. For his splendid life, for his fine example, for his steadfast devotion to thee and thy cause, we do feel grateful upon this occasion, and we pray thee, Father, to bless us that we may ever remember his beautiful life, his splendid example, and strive to emulate the same.

We pray thee to bless his dear wife and children. His wife has ever been faithful, honest, and true, and upheld and sustained him in every good act. We thank thee for their fine family, and we pray thee, Father, to bless the children that they may have strength to follow in the footsteps of their noble parent, and that Sister Jones may be comforted and blessed and cheered up during her lonesome hours. We know, Father, that thou art the only source from whence comfort and consolation can come to them, and we pray for thy choicest blessings to rest upon them.

In his closing remarks for the funeral, Bishop Frank C. Simmons said:

It has been my happy lot to have known Brother and Sister Jones, I guess, as long as I have been in this ward – eleven or twelve years – and have always admired and respected them for their lives. I have always thought of Brother Jones and Sister Jones as the true type of Latter Day Saints. Brother Jones was always kind, always patient, always tolerant, and full of hope. All of the virtues that belong to the Gospel seemed to be a part of Brother Jones'

¹ Transcripts of the funeral talks can be found in the Appendix of this book.

life, and it was that that will always be outstanding in my mind as the virtues of Brother Jones, and I am sure that the good life he lived will entitle him to the blessing of eternal peace and happiness. Sister Jones has been active in genealogical work ever since I have been in the ward, and I understand that she is perhaps one of the oldest workers in genealogy that we have in the church, and particularly one of the oldest in the Weber Stake.

Eleazer's body was laid to rest in the Ogden City Cemetery near his wife's family on May 19, 1940. The following obituary appeared in the Ogden Standard Examiner:

PIONEER UTAH BUILDER DEAD (May 15, 1940)

E. J. Jones, 75, pioneer church worker, contractor and builder, died Wednesday evening at his home, 2731 Wall, following a long illness.

Born in Provo, Jan. 24, 1865, a son of John G. and Mary John Jones, Mr. Jones received his education at Brigham Young University under Carl G. Maeser. He had lived in Ogden for the past 53 years. He was a member of the high priest quorum of L.D.S. Weber stake. He fulfilled a mission to the southern states from 1892 to 1895 and served as counselor under two bishops of the Second ward, George E. Browning and William E. Newman, from 1917 to 1928.

He married Mary E. James in the Logan temple, Dec. 7, 1887. Surviving are the widow and the following sons and daughters: John W. Jones, Modesto, Calif.; Mrs. Mary J. Nielson, Mrs. Alva Clifford, Mrs. Vera Fuller, Miss Minnie Jones and Harold E. Jones, Ogden; 16 grandchildren, and brothers and sisters: Mrs. A. J. Meldrum, Mrs. Charles E. Jones, S. H. Jones and Miss Elizabeth Jones, all of Provo.

Funeral services will be conducted Sunday at two p.m. in the L.D.S. Second ward by Bishop Frank C. Simmons. Friends may call at the family home Friday evening, Saturday and also Sunday until the time of services. Interment directed by Lindquist & Sons, will be in Ogden city cemetery.



Eleazer John Jones in casket

0004004552

DEPARTMENT OF COMMERCE
BUREAU OF THE CENSUS

STATE OF UTAH
CERTIFICATE OF DEATH

State File No. 208
Registrar's No. 250-B

1. PLACE OF DEATH:
(a) County Weber
(b) City or town Ogden
(If outside city or town limits write RURAL)
(c) Name of hospital or institution:
2731 Wall Ave.
(If not in hospital or institution give street number or location)
(d) Length of stay: In hospital or institution _____
In this community 53 years (Specify whether years, months or days)

2. USUAL RESIDENCE OF DECEASED:
(a) State Utah (b) County Weber
(c) City or town Ogden
(If outside city or town limits write RURAL)
(d) Street No. 2731 Wall Ave.
(If rural give location)
(e) If foreign born, how long in U.S.A. _____ years

3 (a) FULL NAME ELEAZER JOHN JONES
3 (b) If veteran, name war _____ 3 (c) Social Security No. _____

4. Sex Male 5. Color or race White 6 (a) Single, widowed, married or divorced Married
6 (b) Name of husband or wife Mary E. Jones
6 (c) Age of husband or wife if alive 73 yrs.
7. Birth date of deceased January 24, 1865
(Month) (Day) (Year)
8. AGE Years Months Days If less than one day
75 3 21 hr. min.

9. Birthplace Provo, Utah
(City, town or county) (State or foreign country)
10. Usual occupation Retired Carpenter & Builder
(City, town or county) (State or foreign country)
11. Industry or business _____
12. Name John G. Jones
13. Birthplace Unknown
(City, town or county) (State or foreign country)
14. Maiden name Unknown
15. Birthplace Unknown
(City, town or county) (State or foreign country)

16 (a) Informant's own signature Harold Jones
(b) Address Ogden, Utah
17 (a) Burial (b) Date thereof May 19, 1940
(Burial, cremation, or removal) (Month) (Day) (Year)
(c) Place: burial or cremation Ogden City Cemetery
18 (a) Mortuary Engquist & Sons
(b) Signature of funeral director Engquist
(c) Address Ogden (d) License No. 64
(e) Was body embalmed? YES (f) Embalmer's License No. 258
19 (a) MAY 18 1940 (b) Wendell Jones
(Date received local registrar) (Registrar's signature)

MOTHER FATHER

20. DATE OF DEATH May 15, 1940
(Month, day, and year) 19 40
21. I HEREBY CERTIFY That I attended deceased from 1930 to May 14, 1940
I last saw him alive on May 14, 1940
death occurred on the date stated above, at 9 P.M. Duration _____
Immediate cause of death Myelonephritis Chr.
Due to Hypertrophic Prostate
Other conditions Arteriosclerosis general
(Include pregnancy within 3 months of death)
Major findings: None Physician Sta-157
Of operations None Underline the cause to which death should be charged statistically
Of autopsy None

22. If death was due to external causes, fill in the following:
(a) Accident, suicide, or homicide (specify) _____
(b) Date of occurrence _____
(c) Where did injury occur? _____ (City or town) (County) (State)
(d) Did injury occur in or about home, on farm, in industrial place, in public place? _____ (Specify type of place) (e) While at Work? _____
(f) Means of injury _____
23. Signature Wendell Jones (M.D. or other) _____
(Date) 19 40 Address Ogden, Utah

Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

Death Certificate for Eleazer John Jones

Chapter Twelve

Mary's Final Years

It is believed that **Mary Elizabeth James Jones** wrote the following for a genealogy class held during church (probably a Sunday School class):

Birthright

The memory of my Preexistence having been taken from me, when I entered this mortal State of Existence, I know little of what my spirit life was, only through the mercies of my Heavenly Father who has revealed to his prophets in this dispensation many of the mysteries of the Kingdom of Heaven, and also through the Patriarchs from whom we receive the great and wonderful privilege of learning our "lineage" and the blessings we are to enjoy through our faithfulness we learn facts about our preexistence and other choice blessings I inherited through my birthright. Having been a valiant spirit on the other side, I was reserved to come upon earth in this dispensation of the fullness of times.

Having been born of noble parentage I came with the privilege and blessing of being born heir to the New and Everlasting Covenant.

It fills my heart with joy to learn that I was one of the chosen spirits reserved to come forth through the Lineage of Ephraim and entitled to the blessings of Abraham, Isaac and Jacob, also to the New and Everlasting Covenant and the blessings of the Gospel of Jesus Christ in its fullness and having the wonderful privilege of going to the House of the Lord and having the blessings of the same sealed upon me. Also the wonderful privilege of receiving a noble companion, and through him the blessings of the Holy Priesthood of God, and a right to be sealed to him for time and all Eternity.

Through my obedience to the Gospel of Jesus Christ of Latter Day Saints and my earnest endeavors to keep the commandments of the Lord, I will be privileged to go to the House of the Lord and do a work for my ancestors

who are dead, who were deprived of this privilege of doing it for themselves, "Thus be Saviors on Mount Zion." This is our mission not only to work for ourselves, but to redeem our Dead. The prize which awaits us through our faithfulness and our Birthright is the blessed privilege of inheritance in the Celestial Kingdom of our God, to Rule and Reign forever. Let us try diligently to obtain it.

Mary continued living as a widow in Ogden for seventeen years after her husband's death; her daughters, Vera and Minnie, continued living with her in their home. She was a great help to her daughter Mamie after her divorce during which time Mamie was raising her young son, Merle Nielson, on her own, and for a time they also lived in her home.



Above left: Rae S. Jones Olsen holding baby Carolyn Olsen, Charlie Jones, John W. Jones, Mary Elizabeth James Jones, and Ina Jones in back. Photo taken May 1955.

Above right: Mary Adelaide Jones Nielsen and her son John Merle Nielsen

World War II

In a letter Mary wrote to her son John W. Jones and his wife Ina, we get a glimpse of some of the anxiety she felt during World War II. (Spelling as she wrote it, with clarification in brackets.) A copy of the original handwritten letter can be found in the appendix.

Ogden Dec. 29, 1941

Dear Folks.

We received your lovely Christmas card also the present. You should not send so much but many thanks for it also the letters John and Ina you wrote before Christmas. I sure appreciate any letters you send more than I can tell.

Well Christmas is over and another year is close. What may happen through this year no one can say.

This war is so terrible now just starting only commence on Dec. 7 – our 54 wedding anniversary we will always remember that date, but we must not think too much or worrie to much about it. I am thankful that John has passed the age but Harold is not. And as Eva can work he may be mustered

out before long. Eva has had to sign up to work at any time she is called she has been working over a month steady has a lady abt 60 years old doing her house work. Harold is right at the Army Depot – and that is where he would come in – if needed at the front or where the bombs would be dropped. Ogden is a general war base they are busy 7 days a week – now night croos [crews] also guards night and day.

We were alarmed at abt 5:45 a.m. last Friday by whistles and sirens which blew for 10 minutes. We put out our lights and made some preparations for bomb, but it proved to be somebody had a whistle stuck and could not stop it. This morning the whistle blew for about 10 minutes but we did not pay much attention to it. There was no siren – I think some fool hardy person is playing pranks.

Is the people in Modesto alarmed they are not far from coast – I do hope you will all be protected from war. John's blessing says he will live to see the Savior come it also says he will stand while many will fall. Keep your courage up. This will be apt to last a long time. Mamie had been teaching away, she left Merle here. I do not think she is going back it will be a rest for us. When she moves up to her home and take care of themselves. We sincerely hope you are all well and have a very happy New Year and many of them. Many thanks again and we would appreciate a card often to let us know how you are. Minnie is out sweeping the walks the snow is getting quite deep, snowed all day. The hardest we have had all winter.

Minnie sends her thanks also Love and wishes for a very Happy New Year and all of you. Excuse this poor writing. We are all as well as usual hope you have good Health and every other Blessing.

Love and Best wishes from Minnie and I



Mary Elizabeth James Jones



Mary Elizabeth James Jones at the age of ninety

As her family matured, **Mary** was active in the Relief Society, serving as a visiting teacher and as secretary for many years. She also served as secretary to the Young Women's Mutual Improvement Association, ward organist, and a member of the genealogical class. She especially enjoyed researching her genealogy and doing temple work.

In honor of the mission call extended to Harold's son, E. Harold Jones, Mary wrote the following poem:

Farewell to Harold Jones

*Farewell Harold you are going
Far away from Home and Friends,
God has called you his Servant
His true Gospel to defend.
We shall miss you every moment,
And our prayers to him ascend,
To preserve you, from all evil
And Power of wicked men.
When a Faithful mission is over
That you may return again,
To your family and dear ones,
There to live in Peace at Home,
Very truly they will miss you,
From your Fireside and Home,
We all say God Bless you Harold
And return you safely Home.*

Composed to Harold Jones, Jr. by his Grandmother, Mary E. Jones, June 19, 1950.

For the last several years of her life **Mary** had the honor of being the oldest member of the Ogden Second Ward. Her daughter Minnie who was with Mary until the end wrote:

She attended Sacrament Meeting as long as she was physically able; this strengthened her great faith and gave her joy and satisfaction,. The last years of her life were filled with much suffering from a weakened heart and embolism, but even close to the end she did very little complaining. I asked her after a particularly painful night if she wouldn't like a drug. Her answer was "No. Please if you can put up with me I'll take the suffering."

At one time Mary had been rather rotund and it was jokingly said that her girth measurement nearly matched the measurement of her short stature. In her later years as her health declined, so did her weight until she became nothing but skin and bones. One of her great grand-daughters had recently seen the then new movie *Snow White and the Seven Dwarfs*; when she was subsequently taken for a visit to see Mary, this great grand-daughter cried out in fear "Wicked Witch! Wicked Witch!" Mary's emaciated face, protruding chin due to the lack of teeth, and hands gnarled by age made this young child think she looked

like the wicked witch from the movie. Mary's heart was nearly broken, as all she wanted to do was love this beloved child who was so terrified of her.

At the time of her death, Mary was surrounded by her daughters Vera and Minnie, and daughter-in-law Eva (who was a nurse). Eva's daughter Lois was also there at Mary's side until nearly the end. When Eva realized Mary was dying, Lois was sent out to the dining room. Lois remembers her two aunts hurrying about the house to find Mary's false teeth so they could be put in her mouth to shape it at the time of her death.

Mary Elizabeth James Jones passed away at home on Wednesday, September 19, 1957, at 8:45 p.m. at the age of ninety-one years, three months and two days. Her funeral was held on Monday, September 22, 1957, following which she was buried in the Ogden Cemetery next to her husband.



Mary Elizabeth James Jones in her later years



Tombstone marker for Eleazer and Mary Jones located in the Ogden City Cemetery.